the Chaplain

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by *Ernest Gordon*

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By *Lowell B. Swan*

●

The Armed Forces Chaplains Board
By *Robert P. Taylor*

A JOURNAL FOR PROTESTANT CHAPLAINS

JUNE 1963

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Editorial

A GOOD officer takes care of his men." This is an old and honored dictum in military life. It still enjoys general acceptance and wide practice.

However, many of the conditions of service in today's Armed Forces are beyond the significant influence, not to say control of field and unit commanders. The disposition of these factors is reserved to the highest levels of military and civilian leadership because many other elements of national and international concern are affected.

On balance, it seems that the pressures of our day have subordinated people to weapons systems and economic and political considerations. It is argued that a second-best weapons system is about as good as none at all. A further note of urgency is added by the reminder that whole systems are changing every five years. All of this supports a priority emphasis.

If this were not enough, there are many warnings that we may secure our place in the world militarily only to lose it by economic sickness at home and political default abroad. Therefore, these factors also must be given preferential emphasis.

One accepts the cold necessity of these priorities until he is disturbed by remembering that all of this is done basically for the protection and welfare of human beings both in and out of uniform.

It would be good and reassuring to see much more emphasis upon the human side of the whole defense effort. Improvements in the conditions and terms under which Armed Forces personnel serve are generally slow in coming, often hotly contested, repeatedly postponed, and sharply curtailed in their accepted form. This nation is fortunate to have many leaders in its military establishment who are recognized for their great competence, dedication, and integrity. However, it would be well if there were more who gave frequent evidence and carried a strong, public image of priority concern for human factors and the personnel who serve in uniform.

—A.R.A.

By Ernest Gordon

"When Saw We Thee...in Prison, and Came Unto Thee?"

Through the Valley of the River Kwai **(Harper & Brothers, 49 E. 33rd St., New York 16, N.Y. 1962. $3.95.) is the recently published story of the great spiritual adventure of Ernest Gordon, skeptic, who survived the horrors of a Japanese prisoner-of-war camp and was called to the ministry in the "Church Without Walls."**

HOW does a service chaplain carry out, and carry on, his ministry to his comrades in the prisoner-of-war camps of the enemy? I am not sure that I can answer that question for two obvious reasons:

A. There are no formulae to deal with such a complex situation.

B. While I have been a prisoner-of-war of the Japanese, I was not a chaplain but a combatant.

Having presented my lack of qualifications to speak—or write—as an expert, I shall go on to share a few observations that I was able to make from the inside. It must be recognized that these observations are limited to a particular area, namely, certain prisoner-of-war camps of Malaya and Thailand; to a particular enemy, namely, the Japanese; and to a particular project of the enemy, namely, the building of a railroad in record time between Thailand and Burma, called the Railroad-of-Death because of its appallingly high death rate. After an abortive attempt at escape I was brought back in chains to Singapore some three months after its surrender. No sooner had I arrived in the Changi Prison Camp on the east shore of Singapore than I found

that there was quite a religious revival in process. I knew no chaplains at that time and went to no services of worship. That was not my line of country. What information I gathered was from troops, i.e. GIs, I had known under entirely different circumstances.

One day when I was carrying on a conversation with some of them I was surprised to find that they believed they would be released within three months.

"How do you make that out?" I queried.

"It's simple," was the reply. "It is all in the Bible."

"What's in the Bible?"

"Why the end of the war."

The group tried to convince me that their evidence was unimpeachable. By systems and methods I could not understand, and by names and numbers drawn from Daniel and Revelation they demonstrated their case.

I was not, however, convinced. I had just recently been captured on the Indian Ocean, not too far from Ceylon, by a ship of the Grand Imperial Japanese Navy. I found it difficult, therefore, to believe that the control of sea, air, and land could pass so quickly into the hands of the Allies.

When I presented my case those men looked at me in sorrow convinced that I was an unbeliever and a skeptic.

The problem that chaplains had to contend with at this stage was that of religious immaturity. Had there been enough chaplains, and had the situation been more stable as in European war camps, this initial phase could have been turned into one more creative and meaningful.

The next phase was focused upon the building of the Railroad-of-Death. This was an experience that exceeded our worst fears. Kindergarten religion could not survive under such circumstances. It waned to the point of extinction. This phase was one of arrogant selfishness.

THE CHURCH AT CHUNGKAI

It was only after I had come through the battle with death and skepticism that I realized there was a church in our camp, CHUNGKAI ON THE KWAI. One day when I was crossing the camp a stranger stopped me. I didn't know who he was, for he was only slightly better dressed than I. He had on a pair of shorts and I a G-string.

"I'm Alfred Webb," he said, "I'm a chaplain—not a regular chaplain —I'm with the Malay Volunteers. I used to be the Presbyterian minister in Kuala Lumpur. I hear you might be interested in giving a hand with the church. We are really only getting started up."

With this introduction began a happy friendship. The Reverend Alfred Webb was a deeply sensitive and pious man. Under his wise and capable leadership the church at Chungkai developed into an effective witnessing fellowship. The main contributions that Alfred Webb made as chaplain were:

A. He was the person who called into visible communion those whom God had called by the Holy Spirit.

B. He exercised a kindly pastoral office by which he reminded men of their God-given humanity.

C. He spoke to the Camp as God's minister by Word and Sacrament.

These points suggest, I think, some of the roles of chaplains that we forget because we take them too much for granted. Under A, it is obvious that there has to be at least the minimum of form and organization if the church is to exist as a visible and continuing fellowship.

Under B, it is obvious that the basic problem of the communication of the gospel is not one of methodology, but one of anthropology. We can only know who we are by knowing whose we are. The patience of the pastor with a wayward people is the most effective demonstration that God is Father.

Under C, it is obvious that word and sacrament are both a proclamation and enactment of the gospel.

The services were as follows:

I. Every evening, after roll call, there was a service at which prayers were said for the sick and dying, for the folks at home, the church in the world, and for our daily needs. At those services the chaplain led us in the presenting of our prayers and aspirations before our High Priest, who interceded for us.

II. Every Sunday, morning and evening whenever possible, the Word was proclaimed by the chaplain as God's sacrament to men. The Word was heard, cherished, and discussed during the week.

III. On holy days and on appointed Sundays the sacrament of Holy Communion was celebrated. My first communion service in that jungle clearing we called the church was the best instruction I have ever had on the meaning of the sacraments.

The holy table was made of bamboo, on it a homemade lamp flickered to provide our only illumination. A chalice—preserved by Alfred Webb—reflected back the tiny light in a mystical way. In front of it was a bread plate covered with a clean white handkerchief.

What were the elements? Why simply the bread of our common life—rice. Rice baked and rice distilled, those were the elements.

The solemn words of the Fraction were repeated. The elements were delivered to the people and passed reverently from one to another as each man served his brother.

The elements were returned to the table, a prayer of thanksgiving said, a hymn sung, a blessing given, and we quietly returned to our broken-down shacks and our hard, narrow sleeping places.

It was the best instruction, as I have said, because I was an active participant. The enactment of the gospel revealed the total event of the incarnate Word as a way of being, as the foundation of life. The "communion of saints" ceased to be an unintelligible phrase. Instead it was known as a living fellowship with

the faithful of every generation.

Next morning a friend of mine who had boasted that he was an agnostic, said to me, "Boy, that was some service last night. I went just for something to do, but it turned out to be a lot more than that. The last time I ever prayed was when I was about fourteen years of age. It was before an examination. But for some reason or other I prayed last night. I couldn't help myself; I had to pray."

THE ECUMENICAL CHURCH

By its very nature and calling this church was thoroughly ecumenical. If it had any title at all it was simply that of the "Free Church of Chungkai." I believe that the reason for this was simply to give it a title on the handwritten certificates of church membership that were handed out by Alfred Webb. This open and ecumenical witness by him made a great deal of sense.

The contrasting position was adopted by three Church of England priests of strong Anglo-Catholic persuasion. Alfred Webb ministered to the whole camp. The three priests ministered to one another. Daily they officiated at the sacrifice of the Mass attended only by acolytes and one or two of the very faithful. The exclusive nature of this small "in-group" was in striking contrast to the openness of the Free Church. Not only that, it was an agony to the large number of Anglicans who joined in the services of the Free Church with enthusiasm.

Later, in the development of the church life of the camp, when Padre McNeil arrived to join us he was furious with his colleagues. He was a regular army chaplain of the Church of England. As such he was typical of the chaplains of his denomination who serve with the forces. He refused to identify himself with his three brethren and added greatly to the vitality of our services by his straightforward preaching. He exercised a faithful ministry to the sick and participated wholeheartedly in the welfare activities of the camp. His ministry, therefore, was within the one fellowship we knew as the church.

The ecumenical concern of McNeil and Webb had a redemptive influence. It formed the unity that our fragmented situation required so desperately. Because of it we became a community.

THE TEACHING ROLE OF THE CHURCH

The growth of the church in Chungkai went beyond the fence of the camp. This church became the mother church of others. As men moved on to different areas they repeated, and advanced on, the lessons they had learned by their participation in the life of this active fellowship. How many other churches came into being and fulfilled a strong witness for the faith? No one can tell. But there were many. Some died with the men who formed them. Although they died they passed on their life to others. Within the past

year I have heard of Japanese guards who became Christians and pastors because of the loyal witness of various unknown churches.

Once the Railroad-of-Death was built the camp at Chungkai began to die. We left in small groups. Some went to Japan, some to other projects, and many to death. Padre Webb was moved eventually to another area. He left behind as the minister a sergeant whom he had trained for the task. This task I learned later proved to be too much of a strain on the sergeant who very nearly died of exhaustion from overwork.

SOME PRACTICAL PROBLEMS

I. There were too few chaplains to serve the needs of the many prison camps that came into existence. Thus at a time when they were needed most, namely, phase two, most were still in the original or base camp at Changi in Singapore.

The scarcity of chaplains was also related to the fact that quite a number had left Singapore during the evacuation of nurses and wounded troops.

What should they have done?

Stay behind to minister or move on to serve new combat units?

II. Because chaplains were ranked as officers they were often separated from their flock among the GIs. This was particularly true during the last seven to nine months of our captivity. Officers and GIs were isolated from one another in different camps. Some GIs made a valiant effort to carry on a ministry but experienced great difficulties because of inadequate education.

This suggests, perhaps, the need for chaplains to train and educate "lay readers" or deacons from among the GIs.

III. The third problem has probably been solved in the American chaplaincies. It is simply that of the churches' agreement on ecumenical forms of worship and discipline. The cultic priest whether he be Anglo-Catholic or Presbyterian has little to say to men so deeply involved in an all too authentic existential situation.

In conclusion, I would say that there is no tougher task for chaplains than that of serving in prison camps such as those I have known. There is also no other place where they are more needed or where the rewards of the Spirit are so great.

Here is the testimonial of Lieutentant General A. E. Percival, formerly Commander-in-Chief in Malaya, written shortly after the end of captivity: "That so many were able to come through their terrible ordeal, sound in mind, if not in body, was apparently due to two things: religion and a sense of humor.

"In Malaya very soon churches began to appear. In some cases the ruined remains of existing buildings were adapted for this purpose; in others new buildings were erected

with such materials as could be found. . . .

"Under the direction of the chaplains they were built by the willing hands of voluntary workers —and there was never any lack of volunteers. But the churches were but the visible sign of the religious revival which was taking place. In those dark days when news of the outside world was scarce, and when most of what there was came from enemy sources, there could be in those prison camps little of that national fervour which impels the peoples of belligerent countries in times of stress. Something else was needed to take its place. It was found in the development of an implicit faith in the ultimate triumph of right over the forces of evil which were threatening the very existence of peace-loving and God-fearing people. Every Sunday the churches were filled, and where there were no churches and no chaplains, services were held in ordinary buildings or in the open air and were conducted by the prisoners themselves. . . ." END

Summer Opportunities for Ministers

Union Seminary, 3401 Brook Rd., Richmond 27, Va., offers three workshops or study opportunities July 29-Aug. 9, 1963.

1. *Biblical Seminar.* Interpretation of Psalms; Interpretation of Galatians; Contemporary Issues in Bible Study. Led by Professors Kelly, Mays, and Rissi.

2. *Group Dynamics.* Investigation of Theory and Practice of Personal relationships in the Group Experiences of the Local Church. Led by Professors Gerkin, McDill, and Oglesby.

3. *Preaching Clinic.* Preaching for Diagnosis; Preaching to Test Recommended Remedies; Small Classes in Biblical Preaching, Sermon Preparation, Variety in Preaching, Sermon Delivery. Led by Professors Davis, Appleby, Kirkpatrick, Rose.

Registration Fee: $10.00. Tuition $30.00. Board and Room per person $30.00. Limited enrollment.

The Divinity School of Duke University will hold its Sixth Clinic on Preaching under the direction of Dr. James T. Cleland, July 22-Aug. 2. Also participating will be Professor Thor Hall and The Reverend John Symington. Registration Fee: $10.00. Board and Room (single) $15.00 per week. Enrollment limited. Submit application by May 31 to Dr. James T. Cleland, Library 102 (W), Duke Univ., Durham, N.C.

By Leroy R. Priest

Moral and Spiritual Ministry to Japanese Military Personnel

Third in the series of studies on the chaplaincy in other nations.

THE Japanese Self-Defense Forces have no chaplain service. What is more, there is no word in the Japanese language for "chaplain." This I learned during a trip to the Far East as a member of a United States Air Force Mission Team.

In my research efforts, Colonel Dean Hess, Chief, Information Services, United States Forces Japan, made the personnel and files of the Information Office available to me. Colonel Hess is, himself, an ordained minister, well-known for his humanitarian efforts with Korean war orphans. Through the kindness of this unusual Christian I gained valuable insights.

An appointment was made with Dr. Kozutaka Watanabe, special consultant in the Information Services. Dr. Watanabe is also a devout Christian, a graduate of Colgate-Rochester Seminary. He forms an important religious link in Sino-American relations. In addition to his position in public information, he serves as a professor in a university in Tokyo operated by American Methodists. Dr. Watanabe assigned one of his staff, a young Japanese named Kay Ozone, to work with me. Typical of young Japan of the post-Hiroshima era, twenty years after, Kay Ozone proved himself alert, eager, seeking.

A surprising coincidence accompanied our introduction. At the very moment I approached his desk, he was in the throes of a serious

dilemma. He was working on an assignment requiring him to set forth in Japanese the counterpart of each staff position within the Fifth Air Force. Every position had been equated and properly described in clear Japanese lingual characters except the position of the chaplain. I had arrived at the opportune moment. Soon my young acquaintance was discussing in fluent English the absence of religious interest in his country's armed forces. I, in turn, went into the generally accepted meaning of the word "chaplain" and the importance of chaplains in the American forces. He was greatly surprised when I told him that George Washington had appointed chaplains to serve the American Revolutionary Army.

As a part of the Troop Information Program the Japanese Self-Defense Forces provide courses covering general subjects: patriotism, international relations, and character development. The latter, of course, based on the non-theological virtues governing social behavior. In a lengthy interview with Captain Masatoshi Mujamato, Chief of Training for the Japanese Air Self-Defense Force, arranged by Kay Ozone, I learned that about eighty different manuals cover these academic phases of training. The emphasis on their traditional mores was thorough and emphatic, supported by the necessary punitive force. To cite one instance, a Japanese officer was released from the service for "unbecoming behavior" while a student at one of the military service schools in America.

The interview with Captain Mujamato was protracted by inquiries concerning war and Christian idealism. One question centered about the willingness of men in the early centuries to sacrifice and die in Christian witness, in contrast with their present-day unconcern. These questions doubtless sprang from observations made while studying in America. I tried to frame answers which could be considered rational and yet I am sorry to say that the indictment stood for the most part unanswered.

Buddhist temples and Shinto shrines are everywhere in Japan. Their great teachers and national heroes receive their homage, each person, military and civilian alike, resorting to such worship at times best suited to himself. During national religious festivals a liberal leave policy is administered within the Japanese military establishment. This is a recognition of religious obligation.

Christians in Japan number only about 1 per cent of the population. This fact may appear dismal but there are some encouraging signs. One is the fact that there is freedom of worship for everyone. No restrictions are placed on Christians or non-Christians. For example, when any building is built on an air base a Shinto ceremony

is conducted to "purify" it. This also applies to bases occupied by the Americans, but if a Christian dedication is desired, such services may be held without friction. One reason for this may be that these ceremonies are considered more civic than religious.

Another hopeful sign is the considerable number of Japanese, civilians and military, attending chapel services at American bases. In one chapel in southern Japan such large numbers of the native population attend chapel services that little room is left for the American servicemen. I was also interested to notice that a number of Japanese attended the services conducted during the United States Air Force Mission. Among these were students and Japanese employed on the base. An Okinawan choir composed of Christians from two mission groups participated in one of the services. A large number of the local population, who had been handed invitations as they left the base on two successive days, attended. I spoke briefly through an interpreter to this very interested group. The service was arranged by Chaplain, Lt. Col., Eric L. Danielson, Senior Chaplain at Naha Base Chapel, with Missionary Ed Bollinger, American Baptist, acting as interpreter.

Chaplain, Lt. Col., Ralph Pace of the Fifth Air Force Chaplain's Office is meeting the missionary challenge by conducting a weekly class for young Japanese students. He and his wife Ruth are but one dedicated couple among the chaplains sowing the seed of a spiritual harvest, among some who shall come from the East to "sit down in the kingdom of heaven."

Two incidents will give some insight into the oriental mind in this crucial area of religio-military co-operation. The first is a touching tribute paid to thirty-four American fliers, killed in a wartime bombing mission over Japan, when their B-29's crashed into a mountain, within a few minutes of each other, during a blinding snow storm. This tribute was not initiated by the Americans, but by the Japanese whose country had been aerially bombarded with missiles of death and destruction. The crash had come atop Mt. Tubo, near Shiroishi. Over a million yen ($2,780) was raised by the people of Japan to erect a monument on the mountaintop. Mt. Tubo significantly means "unforgettable." A huge stone weighing several tons was lugged laboriously up the six-thousand-foot peak, and there marked with a bronze plaque bearing in Japanese and English the following inscription: "To the memory of the 34 crewmen of the U.S. Air Force B-29's who sacrificed their lives for their country on this mountain on March 10, 1945, and to everlasting peace." Then underneath was inscribed: "In my Father's house are many mansions" (Jn. 14:2.).

They called it Tubo-No-Hi, "Monument to the Unforgotten." The ceremony of unveiling was attended by high Japanese and American officials, including Lt. Gen. Jacob E. Smart, Commander, United States Forces Japan, and Hon. David L. Orsborn, First Secretary of the American Embassy in Tokyo. All the arrangements were made by the Japanese. These unusual former enemies, now allies, conceived the idea, raised the funds, and planned the ceremonies, even to inviting the Rev. Keinosuke Koseki, Pastor of the Japanese United Church of Christ at Shiroishi, to read a prayer during the joint ceremony.

Another incident which occurred during a visit of Chaplain, Colonel, Roy M. Terry, Command Chaplain, Fifth Air Force and United States Forces Japan, to the Ground Self-Defense Medical School Japan. In introducing Chaplain Terry as guest speaker, Major General Hidetoshi Nakaguro, Superintendent JGSDF Medical School, frankly stated, "We know that medicine does not heal everything." Later, he told Chaplain Terry that he thought chaplains with the Japanese military forces would be an excellent idea.

In the meantime, we can take courage that the way may be opened to a spiritual crusade. Certainly there is real interest on the part of the discerning medical scholar, General Nakaguro, a few Christian nurses, and a small, yet vital, group among service personnel of the Japanese forces. American chaplains and lay Christians in uniform stand ready to spark this movement. The Land of the Rising Sun may yet come to know and serve the Eternal Son of God. END

NEWS BITS

June 16 has been designated as International Christian University Sunday. 1963 marks the tenth anniversary of the opening of this unique interdenominational school in Tokyo. Dr. Ralph Sockman says: "It has been a decade of remarkable progress. Already the International Christian University is emerging as one of the major institutions of learning in an international atmosphere where Christian ideals prevail. Every Christian's support is urgently needed to help ICU."

* * *

The Peace Corps has announced its need of some 6,000 overseas volunteers during the next year; and states that one-half of this number could be selected from men and women now planning to retire during that period. Need is for teachers, health workers, skilled technicians and professional workers. Write Peace Corps, Washington 25, D.C., for further information.

By Charles L. Greenwood

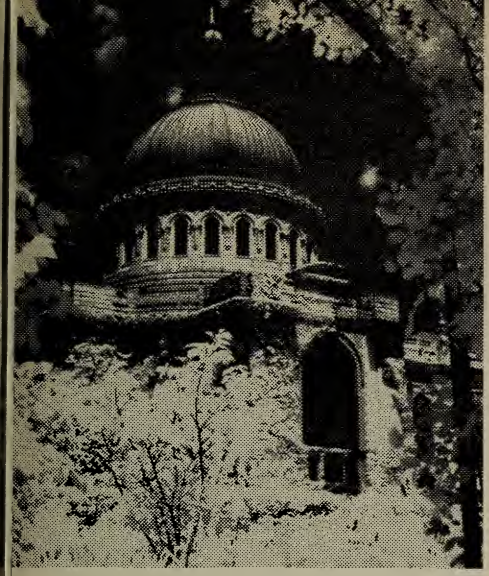
Role of Religion in the Life of a Midshipman

Second in the series of studies on the Protestant Cadet Religious Program in the various military academies.
This article was written by one of the chaplains stationed at the U.S. Naval Academy to give a picture of the religious program carried on there. Having been a midshipman for four years, the author felt the religious life could best be seen through the eyes of a fictitious member of the Brigade of Midshipmen.

AS I walked through the gate of the U.S. Naval Academy, I realized I was entering a new phase of my life and a whole fresh, strange world. I paused to read a plaque inside the gate which revealed the mission of the Naval Academy.

> To develop midshipmen morally, mentally and physically, and to imbue them with the highest ideals of duty, honor and loyalty, in order to provide graduates who are dedicated to a career of Naval Service and have potential for future development in mind and character to assume the highest responsibilities of command, citizenship and government.

Then it all started happening so fast! No sooner had I finished saying "So help me God," in the swearing-in ceremony, than the bottom fell in. I stood in one line after another. In no time flat my hair was on the barbershop floor. Then came the inevitable forms in triplicate, the needles at sick bay, and the mass of clothing that was issued. Before I had time to catch my breath, the "pleasant" voice of my squad leader rang out, "Brace up, mister! Throw that chest out! Pull that chin in! Look proud, mister! You're a midshipman at the United States Naval Academy!"



Chapel of the U.S. Naval Academy.

The days that followed were filled with hours of marching, physical training, seamanship, rifle, and pistol practice and a myriad of other activities.

At breakfast the first morning, the senior chaplain introduced himself to our class and told us that one of the five chaplains stationed at the Naval Academy would be with us each morning during our four years; he would lead us in morning prayer and close with the Lord's Prayer. During the noon and evening meal there would be a moment of silence for each man to offer his own prayer. He believed, he said, that these prayers would prove a real inspiration.

During the first week, our platoon was scheduled to meet with the chaplain at the chapel for an hour. The Roman Catholic chaplains spoke with the Catholic personnel and we had an opportunity of meeting the three Protestant chaplains. It was during this period that I first realized that, although most of the old life as I knew it at home had been left behind, the church's concern for me, and ministry to me, had followed me into the military service. The senior chaplain quickly put us at ease by explaining to us that all Navy chaplains were ordained clergymen and were in the Navy for the purpose of ministering to our spiritual needs. He told us that we should look upon them as our pastors and friends, and feel free to come to them at any time, day or night, and that any private communications would be kept in strictest confidence. It was good to know that there was a door always open to us where we could go to discuss any anxieties or problems and receive sympathetic counsel and guidance.

The religious activities were explained to us and our participation was encouraged. The chaplains pointed out that communion services are conducted for us three mornings a week before reveille and at 9:00 A.M. on Sunday morning. There is a midweek Bible study conducted by the chaplain, and a midshipmen-led service each Sunday afternoon. There is an outstanding religious organization known as the Naval Academy Christian Association which invites us to its meetings

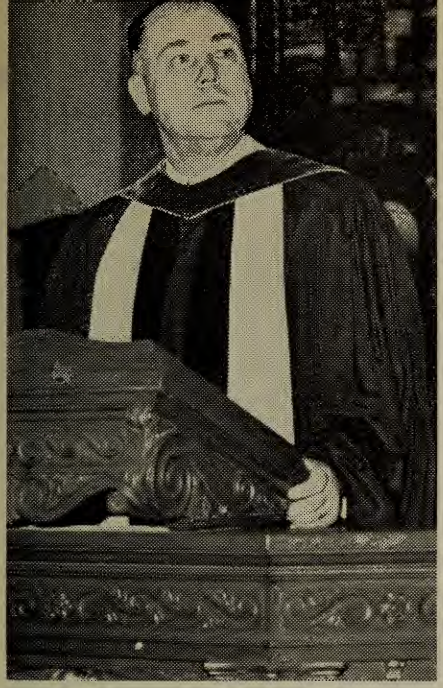
twice a month to hear outstanding speakers such as Walter H. Judd and John A. Mackay. Another organization is called The Officers' Christian Union; it meets weekly and emphasizes Bible study and Christian fellowship.

We were also asked to fill out religious data sheets on which we were given the opportunity to volunteer to help in the religious program. Some cadets offered to teach in the Naval Academy Sunday school which is made up of children of the officers and faculty members. Others offered to serve as ushers or acolytes in one of the several worship periods on Sunday or during the week. Others volunteered to help out in the midshipmen-led service Sunday afternoon by reading from the Scriptures, leading in prayer, giving the meditation, leading the singing, or playing the organ. We also would have the opportunity of trying out for one of the two Protestant choirs.

ALL too soon this hour with the chaplain was over and I was again facing that strange new world of life as a plebe at the Naval Academy. I was not used to the constant pressure—mentally, physically and emotionally. There was little time available for me to learn all the nautical language and knowledge that I was required to know, keep my shoes shined properly, my room letter-perfect and my uniforms spotless. I found it difficult to keep a clear mind when the upperclassmen were constantly correcting me and "instructing" me.

I was beginning to get mighty dis-

Protestant Worship Service in the Chapel of the U.S. Naval Academy.



Capt James W. Kelly, CHC, USN, Senior Chaplain, preaching from the pulpit of the U.S. Naval Academy Chapel.

couraged and wondered if I were cut out for this life. Then I remembered the chaplain's comment that his door was always open, and that if we ever wanted to talk about anything we should feel free to come in. I went to him and we talked about several things—home, family, my background, and the difficulty I was having adjusting to my new environment. As we talked, I came to realize that my adjustment problem was not unique, but one shared by most of my 1,300 classmates. I was also reminded of the inner resources of strength and peace which were mine as a Christian. The chaplain encouraged me to maintain an active devotional life, and to make full use of the opportunities for Christian fellowship offered in the various chapel activities. He asked if I would like to help him set up for the communion service to be held the following morning before reveille, and also asked if I would like to lead the singing at the midshipmen-led service that following Sunday. Before I left his office we had prayer together, and as I went back to my room, I felt lifted up and encouraged to face the weeks of adjustment yet ahead.

Those weeks of plebe summer did go faster than I had imagined they could. I soon became more adjusted to the midshipman way of life and found myself thoroughly enjoying most phases of it. I remember well the thrill of feeling that salt spray against my face as we sailed close-hauled up the Chesapeake Bay in a close-fought yawl race. Our athletic competitions between battalions grew keener and more spirited.

Before I knew it, plebe summer was over and our class was faced with a new challenge—the return of almost three thousand upperclassmen from their cruises in different parts of the world and a heavy load of academics. The pressure again built up as we all had to make new adjustments and learn new disciplines.

One of the most thrilling and inspiring events of the academic year was when the Brigade gathered on Sunday morning to worship Al-

Lt Charles L. Greenwood, CHC, USN, serving communion to midshipmen in St. Andrew's Chapel, U.S. Naval Academy.

mighty God in the beautiful Naval Academy Chapel. What a heart-stirring experience to join with 2,500 voices in singing "The Church's One Foundation Is Jesus Christ Her Lord!" About two thousand of the Protestant midshipmen chose to attend this chapel service, while another thousand selected a church of their choice in town. The Roman Catholic personnel attended Mass in the chapel conducted by their chaplains. The Greek Orthodox midshipmen and the Jewish midshipmen attended their respective services in the city of Annapolis.

DURING our Protestant service, the chapel choir and the antiphonal choir both participated with anthems. The three hundred voices of the choirs added much to the beauty and inspiration of the services. During the processional, our National flag and the flag of the Brigade of Midshipmen were brought down to the altar. Both at the beginning and at the conclusion of the service they were dipped before the cross. Here at this national institution, where the country's flag is held in such high esteem, it was very meaningful to see it bow before that higher power—the cross of our Lord Jesus Christ.

Sharing with our chaplains in the preaching at these services were some of the finest preachers in America. Billy Graham, James T. Cleland, E. A. Steimle and Frank C. Laubach are just a few of those we were honored to hear.

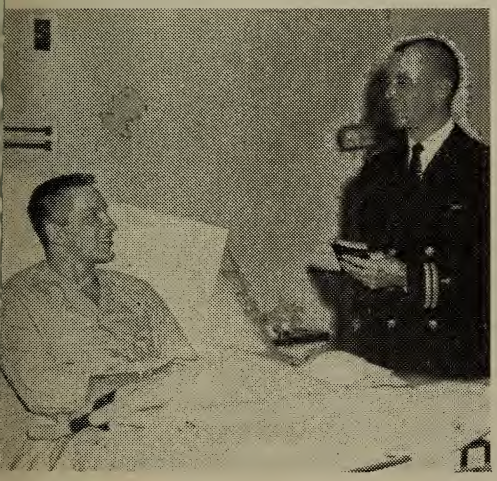
One of the moments of the worship service which always meant so much to me was when the Brigade joined together in the Midshipman's Prayer.

> Almighty Father, whose way is in the sea, whose paths are in the great waters, whose command is over all and whose love never faileth: Let me be aware of thy presence and obedient to thy will. Keep me true to my best self, guarding me against dishonesty in purpose and in deed, and helping me so to live that I can stand unashamed and unafraid before my shipmates, my loved ones, and thee. Protect those in whose love I live. Give me the will to do the work of a man and to accept my share of responsibilities with a strong heart and a cheerful mind. Make me considerate of those intrusted to my

leadership and faithful to the duties my country has intrusted to me. Let my uniform remind me daily of the traditions of the service of which I am a part. If I am inclined to doubt, steady my faith; if I am tempted, make me strong to resist; if I should miss the mark, give me courage to try again. Guide me with the light of truth and keep before me the life of him by whose example and help I trust to obtain the answer to my prayer, Jesus Christ our Lord.—*Amen.*

The chapel is the center for many other special programs throughout the year. For instance, about five thousand people attended the two performances of Handel's *Messiah* which was presented last year by the chapel choir and the girls of the Hood College choir. There were also Lenten midweek services as well as Good Friday services in the chapel.

Lt Everett P. Wuebbens, Jr., CHC, USN, visits one of the midshipmen in the U.S. Naval Academy Hospital.



My third year at the Naval Academy was darkened by the sudden death of my father. It was the chaplain who notified me of this tragedy, and it was his sincere friendship, comforting prayer, and the helpful assistance of both the chaplain and the officer of the watch that made it possible for me to accept this news and to be quickly on my way home. Even at home I learned that the chapel's concern for me was present as I read the card on one of the floral arrangements: "From the Protestant Chapel Congregation, U.S. Naval Academy."

During my last year, I became engaged to my longtime girl friend, and went to the chaplain to discuss our future plans. He discussed the matter with us both and gave us a book for further study and discussion. He told us of the five "Marriage Preparation Classes" which were being given by the chaplains in the spring. The date was set and we continued to make plans for the big event.

And finally the big day came! It started that morning as I threw my midshipman cap into the air with those of my classmates. The four years of working for a commission in the U.S. Navy were completed, and, as my mother put on one ensign shoulder board and my fiancée put on the other, I was one proud man.

But that was only part of the big day! The other event was when I stood before the altar in the chapel

with my bride, and said "I will" to the chaplain's question, "Wilt thou have this woman to be thy wife. . . ." As we left the chapel at the conclusion of the service, we passed under the arch of swords made by six of my classmates, symbolic of their readiness to protect the unity and sanctity of our marriage.

As I left the Naval Academy gate by which I had entered four years earlier, I looked back for one last look. There again was the plaque with the mission of the Naval Academy on it, "To develop midshipmen morally, mentally and physically. . . ." As the shadow of the chapel fell across that plaque, I realized what a place it had played in my life during the past four years. I felt proud and grateful to live in a country that realized the importance of the spiritual in the development of its leaders. END

AUDIO-VISUAL MATERIALS

Ministers Life and Casualty Union of Minneapolis has sponsored the production of a film entitled *Minister* which is designed to encourage young men to go into the ministry. It is a 16mm. full color and sound picture, 24 min. in length. Chaplain (Major) Alexander L. Paxson, Audio-Visuals Research Chief of the U.S. Army Chaplain Board writes us, in part: "The film, *Minister*, was reviewed by me and other members of this Board in recent weeks. It is the consensus here that it is an excellent recruiting vehicle. I should say, however, that it could not be used without introduction and follow-up discussion . . . Technically the film is excellent . . . I believe it will present the claims of the ministry in an attractive manner to college-age men . . . We intend to purchase the film for our Army Film Exchange System. . . ."

Video Productions International, 1183 University Ave., New York 52, N.Y.; or 99 E. Magnolia Blvd., Burbank, Calif., offers rental for $12.50.

Youth and the Law is a 36-minute, 16mm. film which pinpoints some of the problems of youth in contemporary community life. It is sponsored by the Commonwealth of Pennsylvania and produced by the International Film Bureau, Inc., 332 S. Michigan Ave., Chicago 4, Ill. To borrow or rent: Inquire at your State Mental Health Authority.

Worship, a Family's Heritage is a new 30-minute, 16mm. film produced by TRAFCO (Television, Radio and Film Commission of the Methodist Church). Rental: $11.00 in color. Write to TRAFCO, 1525 McGavock St., Nashville 3, Tenn., for address of nearest film center.

PREACHING CLINIC

JAMES T. CLELAND

Well-intentioned Carelessness (2)

THE whistle has blown for the second half. So, as we used to say in Scotland, let us "get tore into" the three remaining liturgical abuses which mar so many services of worship. My best critic and my poorest judge wonders if, in the previous column, I were unduly critical of the Duke Divinity School's public worship. I did not mean to be. It is a valid and valuable expression of our corporate life. Regularly I come away from it glad to have been there, knowing that York Chapel has become Bethel. Is it wrong to want to make a good thing better?

The congregation at Duke is beginning to say "Amen," in increasing numbers and with audible voice, at the end of the prayer, or at the end of each of the prayers which *in toto* constitute the morning prayer. This is good. Because Amen belongs to the pew. In the Old Testament, Amen is the response of the people to an affirmation by the priest on behalf of God (e.g., Deut. 27:14-26). It is the "so let it be" of Israel to David's psalm of thanksgiving for the restoration of the Ark (1 Chron. 16:36). It is the O.K. of the restored community when Ezra blessed the Lord (Neh. 8:6). St. Paul, a Jew, raised the natural question as to how any stranger at a prayer meeting in the early church would know when to say Amen if the one who led in prayer spoke "in tongues" (1 Cor. 14:16). There is nothing wrong with the leader saying Amen. It is a form of emphasis. But he doesn't need to speak it. Surely *he* assents to the prayer. If he doesn't, why does he pray it? He is supposed to be leading *corpo-*

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

rate prayer. Therefore, the congregation should make a hearable sign of its agreement by saying in liturgical form: "O.K. by me," which is what Amen means. If they disagree with the prayer, let them keep silent as a quiet witness to the fact that this is *not* their petition.

I spoke about the meaning of Amen once upon a time in a New England preparatory school. At the next daily chapel service I used the Bidding Prayer: "Let us give thanks unto God for the masters." I said no Amen at the end. The prayer was sound in my judgment. Why should I put an imprimatur upon it? No master said Amen; they were rightly humble before God. No boy said Amen; they were honest. There was a great silence. The day after, I used another Bidding Prayer: "Let us give thanks unto God for the help: those who cook and wash and dust and generally make the school physically livable." I did not complete "through Jesus Christ our Lord" before Amen broke out all over the chapel. The whole congregation agreed that this was a worthy prayer; they identified themselves with it, vocally.

We must help the worshipers to know when to say Amen. "Through Jesus Christ, our Lord" is the usual clue. But they will soon learn the common endings for prayer if we are careful to employ them regularly and consistently: e.g., "for ever and ever"; "for ever more"; "world without end"; "for Jesus Christ's sake." It is good for all of us, and for God, to know that the congregation is not merely listening, or keeping quiet with the eyes—more or less—closed, but participating. It is *their* prayer as well as the minister's.

The reading of the Word of God comes next in the service. It is surely worthy of a dignified introduction and conclusion. There are numerous legitimate sentences with which to come to the Word, and with which to leave it. Brought up as a Scots Presbyterian, I am conditioned to: "Let us hear the Word of God as it is contained in . . . ," and "May God bless unto us the reading (and the hearing) of his Holy Word." But I sometimes use the Episcopal form, "Here beginneth the — verse of the — chapter of the Book of —." My one objection to this form is that, if the listener wants "to turn up the place," he wishes the book came first, the chapter second, and the verse last! This is *almost* allowed for in the rubric in the *Book of Common Prayer*. The reading, in this tradition, ends very simply: "Here endeth the First (the Second) Lesson." I regularly use this form, if I am not sure that the read biblical passage really is a Word of God. There is no liturgical need to be as honest as one student who finished the Lesson by saying: "May God have mercy on this reading of his Holy Word."

Finally, brethren, do you know the difference between an ascription and a benediction? An ascription goes up; a benediction comes down. An ascription is a rendering of

praise and glory to God, usually spoken by the minister to God after the sermon: e.g., "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever." And the congregation says Amen. It goes up, away up, into heaven. A benediction is an imparting of the divine blessing upon the worshipers at the close of divine worship: e.g., "The Lord bless you, and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace." It is not a prayer. It is an act, in gesture and in words, by the minister in his priestly capacity. It should be spoken by the leader of worship, with his eyes open—though, to be honest, I can't quite manage this! At any rate, a benediction comes down, from highest heaven, to the people on earth, who gratefully accept it with an audible, "So let it be. So let it be." The benediction is, to me, the proper way to end corporate worship. But I am not upset by an ascription as the final act. What annoys me is when a faculty member or a student employs an ascription thinking he is using a benediction. It happens oftener than it should.

Let me say again that the Duke service is a good one. It is well attended, though some students prefer the mid-morning snack in the University coffee room. (They are known as subscribers to the "Doughnutist" heresy.) These suggestions, in successive columns, are an attempt to make the service a saner one, liturgically. Let us never forget that the good is the enemy not only of the bad. The good is also the enemy of the better.

P.S. We reached a new high in low last Thursday at Duke: "The grace of the Lord Jesus Christ be with *Thee* all." Ichabod and three gentle curses.

KIRCHENTAG AT DORTMUND

The next German Kirchentag, or Lay Congress, will be held at Dortmund in the Ruhr industrial area, July 24-28, 1963. Some 40,000 participants are expected to attend the sessions with perhaps 500,000 at the closing open-air service.

The conference theme will be "The Church in the City." Discussion groups will be held in German, French, and English. The conference fee will be $5.00. Some free hospitality is available. Hotel accommodations may be secured.

Subjects for the three days are: Thursday: Man on His Own. Friday: Man in His Organizations. Saturday: Confined in This World Yet Sustained by God. Three grand evening meetings are planned, partly with entertaining and dramatic programs, in the exhibition area.

For more detailed information write to Deutscher Evangelischer Kirchentag, 64 Fulda, Magdeburger Str. 19, Germany.

Walter Reed Army Medical Center —Washington, D. C.

WALTER REED Army Medical Center, Washington, D.C., was created in 1923, just fourteen years after the center's component, Walter Reed General Hospital, opened its doors on May 1, 1909.

Named for the famed "Conqueror of Yellow Fever," Major Walter Reed, the center also houses the renowned Walter Reed Army Institute of Research, the Armed Forces Institute of Pathology, the Army Prosthetics Research Laboratory, the Historical Unit of the U.S. Army Medical Service, the U.S. Army Institute of Dental Research, and the U.S. Army Regional Dental Activity.

Walter Reed General Hospital provides care and treatment of sick or wounded military personnel and their dependents, with the majority of its patients coming from the Middle Atlantic area. The hospital also carries on an intensive intern and resident training program and is accredited in twenty-one of the twenty-four specialties approved by the American Medical Association. The patient load is currently about 1,450.

Comparable to a small city, with its average daily population of more

Main (south) entrance to Walter Reed General Hospital, Washington, D.C.

Beginning a series of articles on the chaplaincy in military hospitals. This month one each from the Army, Navy, and Air Force.

The Memorial Chapel at Walter Reed Army Medical Center, Washington, D.C., is dedicated to the memory of courageous men and women who gave their lives in the service of their country.

than 6,000, Walter Reed Army Medical Center has its own bank, post office, service station, police and fire departments, and closed-circuit radio and television stations.

In this atmosphere of medical research, teaching, and care of the sick and wounded the military chaplain's work is rewarding. Here he sees the maimed and ailing healed, made whole, and sent back into the world as useful human beings. The seven chaplains at Walter Reed, four Protestant, two Catholic, and one Jewish, conducted 4,193 religious services for 30,319 persons during the third quarter of 1962. Individual religious services conducted during this same period included 11,817 communions, 3,129 bedside devotions, 525 confessions, 35 baptisms, and 13 marriages, in addition to the usual pastoral, character guidance, off-post, and miscellaneous activities.

Chaplain (Lt Col) Charles A. Goss holds the attention of the six other Walter Reed Army Medical Center chaplains at staff meeting. Front Row, L-R: Goss; Chaplain (1st Lt) Leo Wolkow; Chaplain (Capt) Thomas F. Craven; Chaplain (Capt) Richard E. Hager. Second Row, L-R: Chaplain (Lt Col) John C. Brucker, Asst. Center Chaplain; Chaplain (Col) Maury Hundley, Jr., Center Chaplain; Chaplain (1st Lt) James E. Hanson.

United States Naval Hospital —Portsmouth, Virginia

THE United States Naval Hospital, Portsmouth, Virginia, is the oldest naval hospital in the United States. The cornerstone of the original hospital was laid in 1827, and it was completed in 1832 at a cost of $301,000. In 1861 during the Civil War, the hospital was captured by the Third Virginia Regiment and renamed Fort Nelson; a year later it was recaptured by the Union Army.

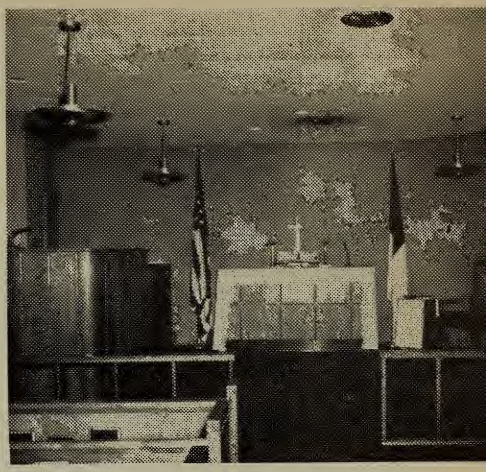
In 1952 Congress authorized the construction of a new fifteen-story building which was completed in June, 1960, at a cost of $16,000,000. The hospital, which is one of twenty-five maintained by the Navy Department, has a staff of approximately 1,150. It is accredited by the American Hospital Association and authorized for both intern and residency training. Hospital corpsmen are given formal training in

A view of the U.S. Naval Hospital, Portsmouth, Virginia.

the following technical specialties: Operating Room, Laboratory, X-ray, Urology, ECG, Pharmacy, Medical Administrative, and Advance Hospital Corps.

It is an independent unit with bank, post office, cafeteria, Navy Exchange, service station, and laundry. Complete recreational facilities include gymnasium, athletic field, swimming pool, theater, and library. Hunting and fishing are available in nearby areas.

There are two chapels and a chaplain is available at all times. Four Protestant and three Catholic chaplains make up the staff. Protestant and Catholic services are held daily, while Jewish services are held every Friday evening.



Altar of one of the chapels in U.S. Naval Hospital Center, Portsmouth, Va.

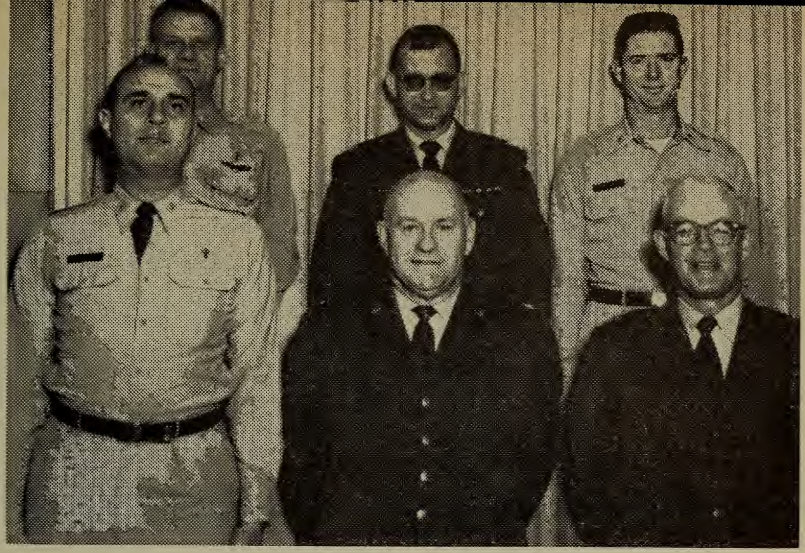
Chaplains of the U.S. Naval Hospital, Portsmouth, Virginia. Front Row, L-R: Lt G. E. Gaughan, CHC, USN; CDR William R. Petre, CHC, USNR, Senior Chaplain; Lt Robert W. Bedingfield, CHC, USN. Back Row, L-R: Lt/jg John R. McNamara, CHC, USNR; Lt/jg James O. Beasley, CHC, USNR; Lt/jg C. Derengowski, CHC, USNR; Lt Bob N. Wallace, CHC, USN.

Wilford Hall USAF Hospital —Lackland AFB, Texas

WILFORD Hall USAF Hospital, Lackland AFB, Texas, is the primary clinical component of Air Force System Command's Aerospace Medical Division and is the largest and most modern Air Force Hospital. Its primary mission is to furnish full-scale medical care both to the local area and to complex diagnostic and treatment problems from the Air Force on a world-wide basis.

An additional mission is to provide postgraduate training in the form of internships and residencies to medical, dental, and administrative specialists, which will prepare them to take their place in the ranks of the Air Force as highly qualified specialists and officers. Research at the hospital is conducted in connection with the education program and is in the nature of clinical investigation. Five specialized clinics are

Wilford Hall USAF Hospital, the Air Force's largest medical installation.



Chaplains of Wilford Hall USAF Hospital, Lackland AFB, Tex. Front Row, L-R: Chaplain, Maj, Frederick E. Zigan; Chaplain, Lt Col, Maurice A. Johnson; Chaplain, Maj, Francis H. Gallen. Back Row, L-R: Chaplain, Maj, Frederick J. Ellis, Jr.; Chaplain, Capt, Marion Mathis; Chaplain, Capt, John J. Regan.

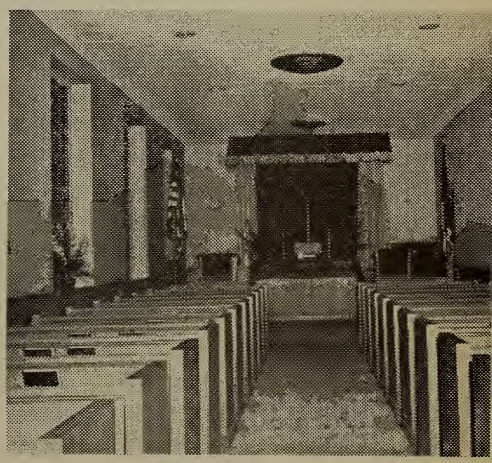
operated where the resident learns proper research techniques.

The plant is a three-wing, nine-story building constructed in two 500-bed increments at a total cost of approximately $14,000,000. The first two wings were completed in 1957 and the third wing was finished in 1960.

Approximately 2,000 people are required to operate the hospital, but many of them are employed in Base Health Services rather than in the hospital itself.

Six chaplains make up the chaplaincy staff, four of which are Protestant and two, Catholic.

Interior of chapel at Wilford Hall USAF Hospital, Lackland AFB, Tex.



By Lowell B. Swan

Closing the Gates Behind You

Text: *Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."* (Lk. 9:62.)

AN old doctor once said, "Through life, I think I've always closed the gates behind me." This was the message at the time of his death. He wanted to sum up his life into a type of philosophy of life. He wanted to show how good religion might be practiced and so he said, "I think that through life I have always closed the gates behind me."

There are more people who have difficulty in this way than in any other because it is most difficult to close the gates behind you. I am not thinking of the time and trouble we take in teaching children to close the door behind them. The experiences you may have had may convince you that it is an almost hopeless task to ever teach children to close the door behind them in wintertime or in summertime. When they are very small, they close all the doors until they reach the stage when no door is ever closed.

But we are thinking in terms of life. We are thinking in terms of your life and mine and the art of being able to close the gates and the doors behind us. We would like to say that there are many doors that should be closed and many that should not be closed ever. Our difficulty is that we too often close the doors that should be left open and leave open the ones that should be closed. Someone will say, "How are you going to know which ones?" It isn't easy. It is a very great problem to know which ones. At eighty it is much easier to look back and point out which ones. But the trouble is that we need to close some doors long before eighty. Most of us are not looking back, but ahead, and to be able to distinguish which doors need closing and which must be left

HOW THIS SERMON CAME TO BE

It has been said that ministers usually preach sermons to themselves first, that the subjects on which they preach are ones most familiar to them. We tend to preach sermons on sins of which we often are most guilty. Certainly this sermon falls into this category. Most of us have trouble in closing the gates behind us. It is so easy to look backward, especially if the view is choice and comforting. Most of us live too much in the past. The future seems foreboding and unknown, but the past is so familiar.

We would then say that this sermon was preached because it struck home to the preacher. He needed it more than anyone else. It is hoped that it may reach others with as much pertinency. Perhaps by sharing these thoughts with many others, the message will help them.

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open is extremely difficult indeed.

There is a kind of ability in selecting the doors to be closed, and we must learn it as early as possible. Many a life has been ruined because it was never acquired. Many a woman has spoiled her married life because she couldn't forget the many men she could have married. Many a man spoiled his whole romance of living because his childhood sweetheart loomed larger and larger in his mind. What he needed to do was to go back and take a second look and the door would have banged shut behind him. Many a good position has also been spoiled because a man could not let go of his former position. Many a minister, I am sorry to say, has caused much grief to himself and his congregation because he would not forget the pulpits in which he had preached or he could not forget the beautiful offers he had received in the past. Every time he became discouraged he would say, "I wish I had accepted the offer of so-and-so church." Every time he did, he would remind himself that he should never have accepted the offer.

Yes, there is a real difficulty here that all of us are experiencing, no matter how you describe it or how you picture it to yourself. Most of us are finding it difficult to close certain gates behind us. Along with this inability is the ability to kid ourselves that we have closed the gates when we really have left them slightly ajar. It is the art of keeping a mental reservation. So often when a couple comes to the altar to pledge their vows, one or the other may keep a mental reservation that if the marriage doesn't work out, there is always divorce as a way out. Thus, the gates are not closed but left ajar a little. Instead, we need to go into marriage with all the gates closed tightly and no reservations allowed to prevent us from going into wedded life for always.

There are many times when you could point to failure in your life because both hands were not free to grasp the opportunity. One hand

was carrying a reservation. Whenever you say to yourself, "Well, I'll try, but if it doesn't work out, I can always go back," you have weakened your purpose. Both your mind and purpose have been weakened by your reservations. Our very peace of mind is involved in this whole matter of closing gates behind us.

Looking backward is a way of not closing the gates behind you. There are many of us who have the habit of constantly looking back over our shoulders. There are times for all of us when we need to look back. We need to re-examine our lives, root out some sins, discover many mistakes, to be cleansed and forgiven. This is a healthy thing to do and our faith reminds us that forgiveness is available when we repent of our sins. But then when it has been accomplished, we need to close those gates behind us forever. We need to close the gates and move out into the new day.

There is a time in our lives when we need to be able to go out without mental reservations, without safeguards, without anything—just plunge into life and try our very level best to do the job before us. But every time you stand back and tell yourself that you have a way out or you have something up your sleeve, you are refusing to close the gates behind you. Whenever you take a backward look and find something in the background of the past that is so choice and so beautiful and so enticing, your vision is divided between a forward look and a backward look, and you have neglected to close the gates behind you. You have weakened the purpose of your life.

Jesus said, "No one who puts his hand to the plow and looks back is fit for the kingdom of God" (Lk. 9:62). These are very strong words. One reads them over thinking that there must be a loophole somewhere. Surely, Jesus did not mean this! Well, read it for yourself and you discover that Jesus was very serious about this. He meant exactly what he said. One must never look back when he has put his hand to the plow. You close the gates behind you. Jesus stressed the fact that you would lose your effectiveness by your backward look. When you put your hand to the plow, you never have time for regret or for idle dreaming, or for mental reservations. Once you put your hand to the plow, you stay with it or you are not fit for the kingdom of God. The person who gives himself piecemeal or the person who holds back is not material for the kingdom. These are strong words, but true.

We are always meeting people who have one failure after another simply because they will not believe these words of Jesus. There are churches today that are headed for failure because they love to look at their glorious past, oblivious to the opportunities set before them. Perhaps yesterday was beautiful. Let it be beautiful, but close the gates behind you. Remember the dawn of a new day has come.

One of the most beautiful letters I have ever received came from a young mother who had lost her baby son tragically and suddenly. What made the letter so beautiful was the fact that she had already begun to close the gates behind her for the sake of her husband and other children. She was moving on to a new day with faith and hope.

Someone has laughingly pointed out that the headlights on a car are always brighter than the taillights. We always need to know where we are going rather than where we have been. Perhaps this is another way of saying that we need to close the gates behind us.

What gates do you need to close behind you? The gates of past successes or the gates of past failures? The gates of charity that you have "performed"? The gates of forgiven sins? The gates of glorious opportunities of the past? All these and many more. All of them, if left ajar, could prevent you and me from pushing forward into the new year. The gates are closed behind us and the vista unfolds before us. Let us be up and doing.

Let us pray: O God, our heavenly father, we confess that too often we have left the gates ajar, not too wide, but just a little. We confess that we have had many mental reservations about life, about marriage, and about our Christian faith. Too often we are tempted to put our hands to the plow and then look back. Help us now to close the gates behind us. Grant us strength and faith and hope to rededicate ourselves to thee. Help us to accept thee and thy love for us and to give ourselves without reservation to that more abundant life of which thy Son proclaimed. Amen. END

POINTED PROVERBS

By Jack Herbert

Notice on a record-shop window: CHOPIN, BE BACH IN A MINUET.

PARENTS: Telephone answering service.

A clever girl can always get her way; it just takes a little wile.

BOOKIE: One who makes a living out of bet bugs.

All some people ever gave to charity are a couple of poor relations.

It used to be that you could fight a war for what it costs now to make a movie about it.

The most popular after-dinner speech a man can make is, "Darling, I'll help you with the dishes."

No matter how busy a man is, he always has time to stop and to tell you how busy he is.

If you want to be big, don't belittle.

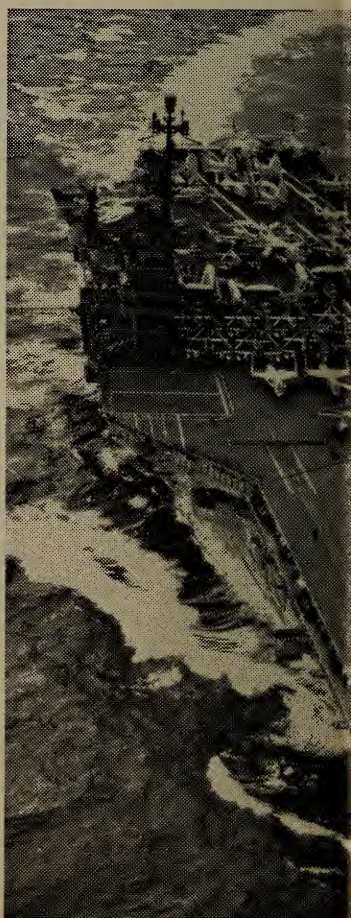
Sec-Nav Guests on the USS *Saratoga*

RADM Robert J. Stroh, Commander, Carrier Division Six.

The Secretary of the U.S. Navy has the practice of inviting civilian guests to spend a few days aboard certain ships at sea. The guest pays his own travel and other expenses but is cordially received aboard the vessel. He lives with and observes the men of the Navy at work.

Recently, the Executive Secretary of the General Commission was one of eleven SEC-NAV guests on board the USS *Saratoga*, an aircraft carrier, off the Florida coast.

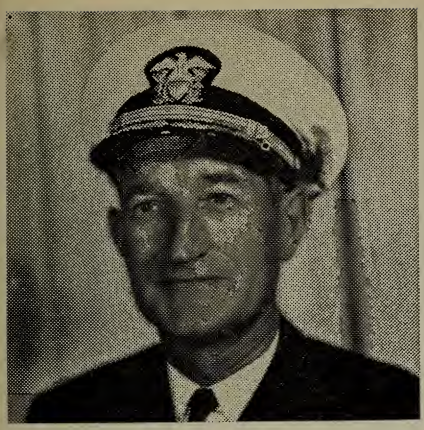
All sections of the vast interior of the carrier were visited where hundreds of men perform the necessary functions to maintain the float-



USS *Saratoga* (CVA-60)

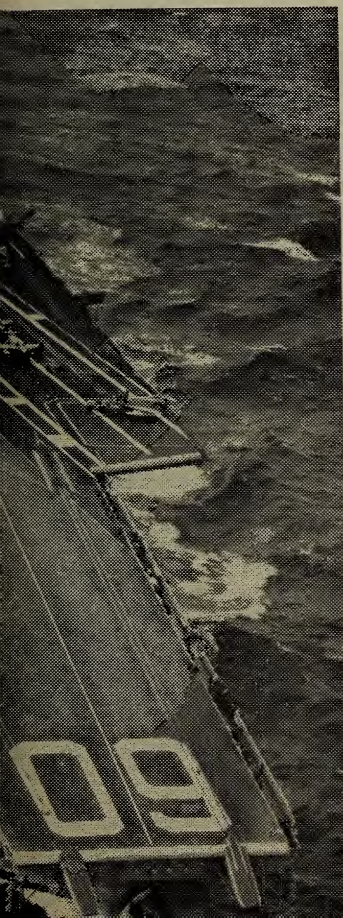
ing airfield and its mission. From the bridge of the ship, the civilian group watched with interest as young pilots made qualification landings on the deck with hydraulic arresting gear. There was fascination in the night landings and the take-offs by steam catapult.

(*Continued on page 34*)



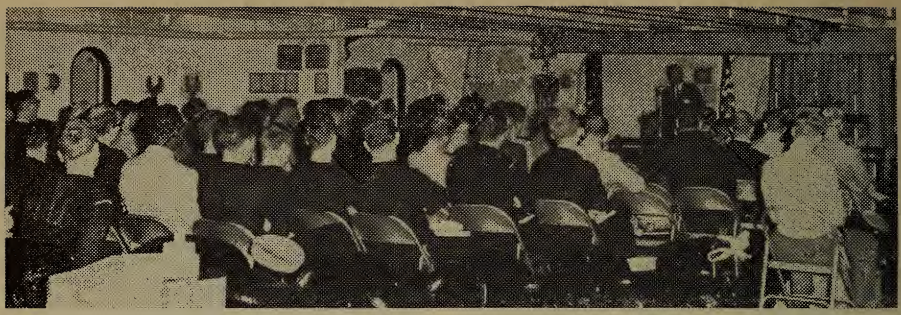
Capt Frederick T. Moore, Jr., Commanding Officer of the USS *Saratoga*.

Capt Charles Baumeister, Jr., Executive Officer of the USS *Saratoga*.



CDR John B. Fay, CHC, USN, chaplain on the USS *Saratoga*.

Lt N. M. Stevenson, CHC, USN, chaplain on the USS *Saratoga*.



The Rev. A. Ray Appelquist, Executive Secretary of The General Commission on Chaplains, holds worship service on forecastle of USS *Saratoga* during tour of Sec-Nav guests in February, 1963.

The *Saratoga* is commanded by CAPTAIN Frederick T. Moore, Jr., USN, and it is, at present, the flagship of REAR ADMIRAL Robert J. Stroh, USN, who is Commander of Carrier Division Six.

Several events of special interest occurred during the period in which the civilian guests were aboard. The members of the U.S. Congress and their staff people who are Army Reservists had scheduled a visit to the *Saratoga* to observe various activities. A number of people in this Congressional party attended church services on Sunday morning in the forecastle of the ship. Lieutenant N. M. Stevenson, CHC, USN, invited Mr. Appelquist to preach the sermon at the eight o'clock Protestant worship service.

The Honorable Paul B. Fay, Jr., Under Secretary of the Navy, came aboard the *Saratoga* during the same period via high-line from another naval ship.

Activities were interrupted for a number of hours during one afternoon and evening while the *Saratoga* performed a mercy mission to expedite the transfer of a man from a distant ship at sea to a hospital on shore.

It was a thoroughly enjoyable and very informative experience to spend a few days with these men aboard the *Saratoga*. A civilian visitor comes ashore with increased admiration and appreciation for these men who invest their lives for the defense of our country and the preservation of peace.

—A. Ray Appelquist

WORTH QUOTING: A debtor is a man who owes money. A creditor is one who thinks he's going to get it.—F. G. Kernan. . . . The honeymoon is over when the baby talk is done by the baby.—Tid-Bits. . . . Contemporary fiction is like charity. It covers a multitude of sins.—F. P. Jones.

Chaplain, Maj Gen, Robert P. Taylor, Chairman, Armed Forces Chaplains Board.

Chaplain (Col) John I. Rhea, Executive Director, Armed Forces Chaplains Board.

The Armed Forces Chaplains Board

By Robert P. Taylor

THE Armed Forces Chaplains Board is a Department of Defense agency. It was established in 1947 for the purpose of joint planning and to promote greater efficiency and economy in matters common to the chaplaincy of the Army, Navy, and Air Force.

The Board is composed of the Chiefs of Chaplains of the Army, Navy, and Air Force with one additional chaplain from each service. The additional chaplains normally are the Deputy Chief for the Army and Deputy Chief for the Air Force and the Director, Chaplain Division, for the Navy. One of the Chiefs of Chaplains serves as chairman. This assignment has a duration of eighteen months and rotates among the three services.

A large part of the work is accomplished for the Board by advisory groups. At present there are eleven groups assigned to work on various facets of the program, when the need requires. Each advisory group consists of three members, representing the three services.

The Board is charged with the responsibility of making recommendations to the Secretary of Defense on

matters dealing with religious and moral standards; policies pertaining to procurement, professional standards, requirements and training of military chaplains; policies on procurement and utilization of supplies, equipment and facilities for religious use; and the establishment and maintenance of a close and harmonious relationship with civilian religious organizations and clergymen.

The current chairman is Chaplain, Major General, Robert P. Taylor, Chief of Air Force Chaplains. In addition to serving as chairman of the Board, he is the principal adviser on chaplain matters to the Assistant Secretary of Defense (Manpower).

There is only one chaplain assigned with full-time duty on the Board. The assignment is a three-year tour and rotates among the services. Chaplain (Colonel) John I. Rhea, United States Army, is now the Executive Director. He is the "pick and shovel man" and works under the chairman.

The advisory groups are assigned projects by the Board within such fields as audio-visuals, character guidance and education, construction, material and supplies, professional training, and religious education. The audio-visual and religious education advisory groups are divided into faith groups—Protestant and Roman Catholic. Requirements in these areas for Jewish personnel are coordinated directly with the National Jewish Welfare Board.

To illustrate the broad interests of the Armed Forces Chaplains Board, some of the activities of two of the groups are listed here. The Advisory Group on Construction, Materiel and Supplies has recently reviewed all items of chaplain supply and equipment used by the Army, Navy, and Air Force. It was found that sixty items were duplicates or similar in type and could be eliminated. The results of this group's action has been an increased standardization of items, an improved selection of supplies and equipment for chaplains, and substantial savings in cost. This group also coordinates matters pertaining to research projects to develop materiel for the three services. At present, research teams are engaged in developing a portable electronic organ to replace the reed organ, lay-leader kits to be used in religious services, and paraments. The group is working closely with the new Defense Supply Agency for the procurement, storage, and distribution of all ecclesiastical supplies.

The second group which illustrates the Board's broad activity is the Religious Education Advisory Group (Protestant). The chaplains assigned to this group have many years of experience in the field of religious education in both civilian churches and military chapels. They are responsible for the selection and screening of materials used in the Protestant Unified Sunday School program and the vacation Bible schools for the Armed Forces, and the preparation of the Program Resources Guide for Protestant Men

of the Chapel organizations. A study is currently being made to determine new methods for improving the effectiveness of the Protestant Women of the Chapel and Protestant Youth of the Chapel organizations. When this study is completed it is anticipated that organizational guides and program helps will be made available to the using agencies.

The Armed Forces Chaplains Board is working closely with all major faith groups in the development of religious programs within the Armed Forces. Protestant materials are selected from denominational publishing houses for use in the various organizations. Denominational consultants are used to assist in choosing materials, training leaders, and in evaluating the effectiveness of the total program.

Chaplains in the Armed Services are the "long arm" of the church or synagogue carrying religion to the men and women in uniform and their dependents. The Armed Forces Chaplains Board coordinates this program at the Department of Defense level. END

AT YOUR SERVICE

Songs for Men, a new hymnal of gospel songs and hymns, has been produced by the Salvation Army and is available for $1.58 per copy from the Salvation Army Supplies and Purchasing Department, 321 W. 13th St., New York 11, N.Y.

"Working Together for Girls," is a small pamphlet telling the story of Camp Fire Girls in Protestant Churches. A free copy may be obtained by writing Director of Community Relations, Camp Fire Girls, Inc., 65 Worth St., New York 13, N.Y.

The Methodist Church is producing from time to time important pamphlets in the field of social concerns. Write to Service Dept., 100 Maryland Ave., N.E., Washington 2, D.C. for the following:

"Sources of Christian Morality" (50 cents)
"Social Change and Moral Values" (50 cents)
"Frontiers in Personal Standards" (50 cents)
"Frontiers in Economic Life" (50 cents)
"Frontiers in World Responsibility" (50 cents) or the whole set of five for $2.00.

Also available are summaries of discussions at four research seminars (the first 25 cents; the other three, 50 cents each): "The Methodist Church and Problems of Medicare"; "The Methodist Church and Mental Health"; "The Methodist Church and the Rehabilitation of the Criminal"; "The Methodist Church and Planned Parenthood."

By David H. Sperring

A Tool for Training Teachers

ONE of the most overlooked opportunities for enlisting and training workers for our religious education program is the Vacation Bible School. It presents a ready-made opportunity because almost every post conducts such a school. The following is an attempt to point out a few of the ways the Vacation Bible School can be a valuable tool in the training of future Sunday school teachers.

In selecting the faculty we should do our best to enlist the workers who teach in our Sunday school. The Sunday school superintendent should be asked to serve as principal. Each departmental superintendent should serve as superintendent of the same department that he leads in the Sunday school.

In the Vacation Bible School we try to do for children and youth in the summer what we would like to do on Sunday mornings if time permitted. It is not hard to visualize what this would mean in the way of teacher improvement. For example, a junior department superintendent will be working with her own staff of Sunday school teachers, not for one hour as on Sunday morning, but three hours each day for a period of ten days. In two weeks she spends more time in association and consultation with her teachers than in seven months in the regular Sunday school.

But even after we've enlisted the regular workers, we probably will need additional teachers and helpers. The first good source for these will be from the members of the adult Sunday school classes. Other sources are the Women's Bible Study groups, Protestant Women of the Chapel and altar guilds. It is possible by prior planning to recruit many fine officers and enlisted men for certain hours of instruction such as the handicraft period.

What is the training value of the Vacation Bible School? In it workers learn the importance of punctuality, dependability, faithfulness, preparation, and cooperation. They

receive experience in teaching boys and girls and learn ways of securing and holding interest through approved methods of teaching.

Experienced superintendents find through individual and small group counseling an additional opportunity to inspire and strengthen new workers, giving them the confidence they need in order to be successful teachers. Hearing the stories and learning the memory work with the boys and girls give the new workers, by their own testimony, new knowledge and insights concerning spiritual things.

Through sharing together in crafts and expressional activities comes the discovery that learning is a continuing process with boys and girls (and adults) and does not end with the formal presentation of the lesson.

During the pre-planning phase the newly enlisted workers are instructed in the assembling and arranging of materials to be used. This is valuable training for the worker since he must learn to gather and organize teaching materials as a future Sunday school teacher.

Additional training is received as each department superintendent meets several times with her small group of workers. Through the study of the textbook material the new worker learns the characteristics of the Vacation Bible School. Established procedures such as those learned in the officers' and teachers' meetings are learned at the conferences by the future Sunday school teachers.

During the Vacation Bible School the chaplain and the Sunday school superintendent are provided excellent opportunities to observe the leadership possibilities of prospective officers and teachers for the fall session of the Sunday school.

If we utilize the Vacation Bible School, we have an excellent opportunity to enlist new workers. Many new workers can be found among parents who feel by serving in the Vacation Bible School they can express their appreciation for what is being done by others for their children. There are others who feel they cannot accept a year-long responsibility, but will accept a place of responsibility for a shorter period of time. Many fine young people can be utilized as helpers; thus we build up a reserve of semi-trained workers who after a brief seasoning in Vacation Bible School will not be reluctant to accept responsibility as a teacher.

It is easy to see the valuable training that Vacation Bible School can supply in the over-all teaching-training program. After two weeks of adhering to a three-hour daily schedule; after fellowship with one another and the boys and girls; after enjoying mutual learning experiences in an informal environment, the new teacher will experience an eagerness to continue to serve with a good possibility of taking a regular class in the Sunday school.

END

By Morris A. Sandhaus

Chaplain Service in Veterans Administration Hospitals

The magnificent ministry of VA Chaplains meeting the spiritual needs of sick veterans in hospitals as servants of God placed there by a grateful people.

THE practice of employing chaplains in the Veterans Administration derives historically from the long-established practice of the National Home for Disabled Volunteer Soldiers. The home (then called "asylum," later "home," and now "domiciliary") had its origin in the act of March 3, 1865, which was amended by the act of March 21, 1866. In the minutes of the third meeting of the Board of Managers, July 12, 1866, the following appears: "The salary of the chaplain shall be that allowed by the law to a chaplain of the Army."

The chaplaincy in the homes was continued after the Consolidation Act of July 3, 1930, which consolidated the National Homes with other agencies in the Veterans Administration. In the hospitals, only part-time chaplaincy service was provided. All arrangements for this service, both in hospitals and homes, were entirely local.

During the closing period of World War II, religious organizations representing the predominant faith and denominational groups petitioned the Administrator of Veterans Affairs to establish the chaplaincy in the Veterans Administration on a national basis. In a letter dated August 1, 1945, addressed to all facilities, the Administrator announced the establishment of a Chaplaincy Service in the Veterans Administration and expressed the reason therefor as follows: "It is felt that the chaplaincy service of the Veterans Administration should

Frances J. Studyvin, Asst. Chief of Nursing Service (shown first on left) regularly scheduled meetings of staff nurses and aides with Chaplain Roy F. Reynolds at VA Hospital, St. Louis, Mo. Chaplain Reynolds is now one of the supervisory chaplains at VA Headquarters, Washington, D.C.

be strengthened and established on a basis that will assure beneficiaries the best possible spiritual guidance, counseling, religious services, etc." This letter made the Director of the Chaplaincy Service responsible for the procurement and placement of chaplains, whether on a full-time or part-time basis.

In a letter dated November 28, 1945, the Administrator authorized the placement of full-time and part-time chaplains in the Veterans Administration hospitals.

The Office of the Director of the Chaplaincy Service was first placed under the Assistant Administrator for Personnel. Later the Chaplain Service was designated to become one of the several services that made up the Office of the Assistant Administrator for Special Services. With the reorganization of the Veterans Administration into three major departments of Insurance, Veterans Benefits, and Department of Medicine and Surgery, the Chaplain Service was transferred to the latter department. It is now recognized as one of the professional services that make up the Department of Medicine and Surgery.

The Chaplain Service in Central Office formulates policies, plans, and procedures relating to chaplaincy programs or activities throughout the Veterans Administration, exercises staff supervision, and furnishes technical guidance and assistance to chaplains in hospitals. The duties of hospital chaplains are as follows:

1. The Chaplain ministers to veteran-patients through weekly and Sabbath or Sunday worship services in the chapel or hospital wards and over the public address system; makes regular ward and bedside visits to patients to provide personal and sacramental ministry; provides spiritual guidance, personal counseling, and pastoral direction looking to solution of personal problems of the veteran-patients.
2. He conducts funerals, weddings,

Recognition Day Service held at the VA Hospital, Jefferson Barracks, Missouri.

baptisms, and other religious rites; participates in the celebration of patriotic occasions.

3. He acquaints hospital personnel with the religious program and the specific duties of a chaplain so as to integrate this program into the general treatment program of the hospital. Helps maintain morale by manifesting a general interest in the total welfare of the patients by such means as visits to the recreation halls, occupational therapy shops, library, etc.

4. The chaplain is responsible for the screening and distribution of religious literature to the patients. He corresponds with the relatives of veterans and maintains liaison with local veterans' organizations in matters pertaining to the spiritual welfare of the patients.

5. The chaplain maintains cooperative relationships with other departments and members of the hospital staff; interprets the Veterans Administration chaplaincy program to local interested groups and organizations.

6. He performs such other activities and duties as are consistent with a proper ministry to veteran-patients.

Assignment of chaplains to duties other than those normally included in the chaplain's work is restricted. A chaplain cannot be appointed as Acting Special Services Officer, Recreation Officer, Librarian, Canteen Officer, Information Service representative, Duty Officer, Defense Counsel, Member of Board of Inquiry, or other administrative and service duties, except in cases of emergency, and then only on a temporary basis and for the duration of the emergency.

Under established policy, chaplains are assigned to hospitals and domiciliaries in the Veterans Administration on a full-time basis and on a part-time basis. Full-time chaplains are those who devote

themselves exclusively to Veterans Administration work. They are not allowed to serve community congregations as regular pastors in addition to their Veterans Administration assignments. Part-time chaplains are appointed to supplement the ministry of a full-time chaplain where the number of patients of the same faith or of a minority group is sufficient to warrant additional ministry but not sufficient to warrant the appointment of another full-time chaplain. These chaplains have ecclesiastical duties other than those in Veterans Administration hospitals and are appointed to work for the number of hours each week indicated by the need of the patients they serve. The duties of these chaplains are essentially the same as those of full-time chaplains. Although their work is not supervised by the full-time chaplain, in the interest of efficiency it is required that they coordinate their work with that of the chaplain employed on a full-time basis.

The hospital chaplain is a specialist in his profession. The greater portion of his time is spent in dealing privately with individuals. These individuals are in an abnormal environment, away from their homes, their loved ones, and their community associations. With all he must first establish a personal relationship before he can adequately minister to them.

The chaplain serves in an unusual environment. He lacks the protective and strengthening surroundings of the parish. His confining schedule reduces fellowship with other clergy. The pressure of his work greatly reduces time for study and social life. He meets problems not found in normal parish conditions, which require him to make immediate decisions in regard to situations not covered in the book.

He is a member of the hospital organization. He gears his ministry to the over-all hospital program. He must work with others and must adjust his own ideas and attitudes when sacrifice of religious principles is not involved. In the Veterans Administration he is part of a nationwide organization in which regulations, basic policies, and rules of procedure are essential. The clergyman, by virtue of his acceptance of his appointment as a chaplain, assumes the responsibilities as well as the privileges of this association. Consequently, he relinquishes certain freedom of independent action. He is bound by the same general rules of conduct, department, and procedure which bind other employees. He is equally accountable to observe all regulations and established procedures. In fact, as a clergyman, he will be more than ordinarily circumspect in abiding by the spirit as well as the letter of all regulations. The chaplain, however, continues to be a clergyman of his church. He remains an ordained minister of his church organization. He compromises no point of doctrine or morality. Primarily and definitely the chaplain

deals with those things which pertain to God. His is a spiritual ministry. His mission is to serve the religious needs of the patients. In carrying out this mission, he will assist in promoting the physical and mental well-being of the patient. He is neither physician nor psychiatrist and dare not attempt to be either. In the performance of his full duty as a clergyman, however, the results of his efforts should be of effective assistance to them.

In accomplishing his spiritual ministry, the chaplain is interested in the whole personality of the patient. He endeavors to understand the mental and physical as well as the spiritual needs of the patient. Therefore, he coordinates his work with the doctor, the psychiatrist, the social worker, and his colleagues.

The chaplain is responsible for the planning and conduct of a program of religious ministry to patients. This program must be coordinated with that of other chaplains and with the over-all program of the hospital. In order to fulfill all his responsibilities and in order to remind himself of all necessary work to be done, the chaplain establishes a work schedule for his personal guidance. Such a schedule is a reminder, a guide, and a check list. It includes time and place of services; time and place of sacramental occasions; time of visitation of wards; time of hospital broadcasts (if any); definite hours for office interviews, and time for administrative duties, special meetings, and staff conferences. In an ideal schedule, at least one-half of the working day is occupied with the chaplain's ministry to individuals, such as bedside visiting and individual conferences.

The conduct of the services of worship and administration of the sacraments and ordinances in the hospital are the responsibility of the chaplain. In these he is guided by the teachings and practices of his church. The form of worship is determined individually by the chaplain. Services are arranged which answer the needs of the entire patient population. The chaplain, when necessary, sees that adequate arrangements are made to provide services for other faith groups and for special groups, not represented on the chaplain staff, who desire such services. Chaplains give proper recognition to all special days on the religious calendar of all faith groups and to those national holidays which may appropriately be observed with religious ceremonies.

Services in wards or other available rooms have been found to answer a real need in the hospital situation. When it is difficult or impossible for patients to attend services at a central location, the chaplain takes the service to the patient. Individual judgment and initiative must dictate how and how often such ward services should be held. While they may be less formal than the larger services, they should not lack any of the sincerity or the solemnity that attends any worship experience.

Harlan E. Renshaw, patient of VA Hospital, St. Louis, Mo., has received encouragement from many religious broadcasts of chapel services during time spent in the hospital.

The chaplain also arranges such instruction classes, Bible study groups, discussion clubs, religious motion-picture showings, and other group meetings which round out a complete religious program.

The chaplain meets as early as possible each new patient who is admitted to the hospital. In his initial interview, the chaplain attempts to establish a personal relationship with the patient which will lay the foundation for a pastoral ministry. He introduces himself in whatever manner is his custom and makes known his desire to be of service. This affords an opportunity to inform the new patient of the religious program. The chaplain's discriminative judgment dictates how much or how little goes into this contact with the new patient.

Of paramount importance is the chaplains' care of the gravely ill; to assist the patient in preparation for death according to his religious convictions. The chaplain is available at all times to render this essential ministry. He attends the dying and gives all possible consolation and assistance to grieving loved ones in their sorrow.

Special care is given to preoperative and postoperative patients. Experience has proved the beneficial effectiveness of this ministry. The pressing problems of the individual patient are given the immediate attention of the chaplain.

In the course of his pastoral work in the hospital, the chaplain meets with patients who need and wish to take advantage of the opportunity to talk in detail about themselves and their concerns. He must reserve sufficient time in his planned schedule to hold these pastoral interviews without undue pressure. The patient is made to feel that the chaplain is accessible to him and willing to give of his time and interest. The chaplain does not and should not limit his interest or his services to those who are or have been associated with a church. Much of his work is with those individuals who have not previously been associated with religion or religious organizations. A time of hospitalization is often a time of reappraisal of a person's whole life. Away from the routine of normal living, the individual may seek new light, new understanding, new orientation of his life, precisely because he has the time for introspection

and reflection. Repeated contacts in his regular visiting will open up the opportunity for the chaplain to give spiritual assistance. One caution should be noted. He does not attempt to win men away from a belief already accepted.

Counseling, basically, is helping another person to help himself. It proceeds from understanding. It is based upon a relationship of confidence and trust in the counselor and of respect for and acknowledgment of the individual by the counselor. Counseling is part of the total task of the chaplain. His counseling contributes in a special way to the fulfillment of his aims. It is an individual aspect of his work. The chaplain who is a true pastor finds many occasions for counseling. Patients seek him out. Many opportunities present themselves as he makes his rounds of the wards or meets members in his visits. He keeps regular office hours for just this purpose. No service a chaplain renders requires more personal skill and judgment than individual counseling. A warm and responsive relationship on the part of the chaplain which makes rapport possible and which gradually develops into a deeper emotional relationship is most helpful. The practices and teachings of his church offer resources to the chaplain which are distinctively his. The sacraments of his church, the regular exercise of meditation and prayer, the public and private worship of God, the association of like-minded people in a fellowship, all are unique means upon which the chaplain may call on his counseling.

In order that these or like resources may be made available to the patient, it is sometimes necessary that obstructions to progress be removed. Fears, anxieties, feelings of inadequacy, moods of unworthiness, a sense of unforgivable guilt or sin, may impede the physical and mental as well as the spiritual health of the patient. It is the chaplain's duty and responsibility to bring assurance of forgiveness and reconciliation, to assist in the achievement of faith and courage.

It is the chaplain's privilege to come into personal contact with relatives and friends of patients when they visit the hospital. At times the patient will want to introduce his chaplain; at other times the relatives come to see the chaplain themselves. The chaplain has many opportunities to interpret the hospital to visitors.

With respect to the medical condition of the patient, the chaplain must exercise every caution in what he reports to relatives by conversation or correspondence. Inquiries concerning the patient's medical condition are referred to the doctor. The chaplain is appealed to often for a statement about the patient. He accepts these inquiries concerning the patient for what they frequently are—pleas for reassurance rather than requests for medical information. Criticisms of the hospital expressed to the chaplain by

relatives or friends are heard without argument. When such criticisms are due to lack of adequate information, they can be answered with factual statements. Criticisms which seem to be valid are reported to responsible personnel.

The chaplain is available to relatives particularly at times of critical illness or death. He is expected to put himself completely at their service. His presence and his assistance then are especially appreciated.

In the performance of his duties the chaplain has the occasion to use the services of volunteers. These are recruited and oriented according to a regularly established procedure. The chaplain uses volunteers in many ways, such as: Assisting wheelchair patients to religious services; helping with music; serving as Bible class teacher; visiting individually assigned patients; providing supplemental secretarial assistance; assisting in ward services; serving as hosts to patients at local church socials.

It is the policy of the Veterans Administration to provide places of worship or chapels where possible. Some stations are equipped with separate chapel buildings. Others have chapels within the framework of the hospital.

While it is the policy of the Veterans Administration to provide the equipment and supplies necessary to carry out the purpose of the Chaplain Service, ritual garments and articles consecrated, blessed, or sanctified according to the practice of a church, to be used exclusively in the devotional liturgy of that church, are not provided. These must be supplied by the chaplain himself or they may be donated for the use of the denominational service concerned.

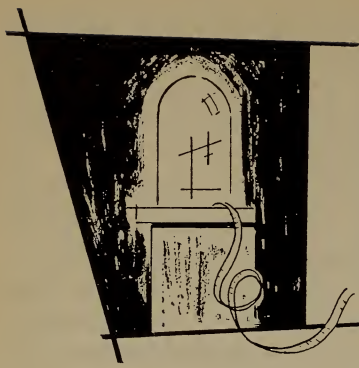
At the present time there are 286 full-time chaplains and 441 part-time chaplains in 171 hospitals and homes. These chaplains represent the major faith groups, Catholic, Protestant, Jewish, and Eastern Orthodox. They are assigned to serve the spiritual needs of the sick veterans in these hospitals as servants of God placed there by a grateful people. END

SOJOURNER

Far from home, I gaze at the eternal hills
And know that home is wherever I find my God;
And my friends are all these strangers in the street
Who sense my loneliness, smile and shyly nod.

—Louise Justice

THOUGHT FOR TODAY: Man may not choose the color of his skin but only the quality of his integrity and the direction of his talents, whether for good or evil.—L. J.



NEWS ROUNDUP

CHAPLAINS

Chaplain (Maj Gen) **Charles E. Brown, Jr.,** Army Chief of Chaplains, spoke to the WAC Officer Basic-Officer Candidate Class during their graduation exercises at Fort McClellan, Ala., on February 15. On Sunday morning he delivered the sermon at the Main Post Chapel, Fort Benning, Ga., and on Sunday evening he spoke at the Officers' Open Mess, Fort McPherson, Ga. Chaplain (Maj) **Clayton E. Day** of his office accompanied him on the tour of the Third Army.

Chaplain, Col, **Ormonde S. Browne** was made an honorary Kentucky colonel at a ceremony at Lackland AFB, Tex., on January 16. One of the chaplains attending the school arranged the honor and presented the certificate to him.

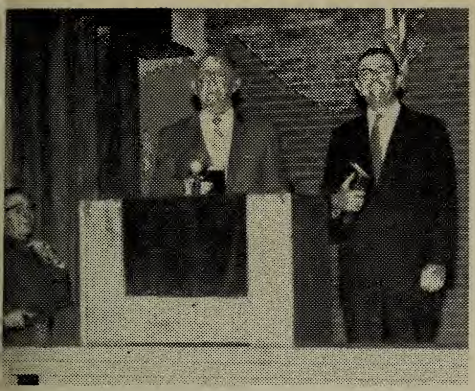
About 400 chaplains attended a National Security Seminar conducted by top military experts from the Industrial College of the Armed Forces, Washington, D.C., and sponsored by the New England Chapter of the Military Chaplains Association for active, reserve, and retired chaplains. Theme of the April 30 meeting was "Everyone's Role in Keeping Our Nation Secure." President of the New England MCA Chapter is Chaplain (Lt Col) **Deane F. Babbitt** now at HQ XIII U.S. Army Corps, Fort Devens, Mass.

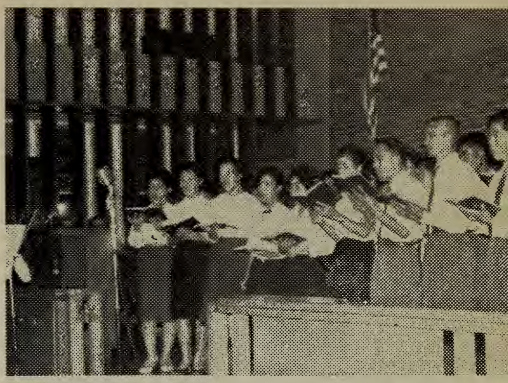
Chaplain (Lt Col) **Arthur J. Estes** received gold wings, indicating 100 parachute jumps, in a recent ceremony at Fort Benning, Ga. Presentation was made by Maj Gen **Derrill M. Daniel,** Deputy Commanding General of the Third Army. Chaplain Estes is with the Infantry Center School Brigade.

Chaplain, Capt, **Calvin Campbell** was designated as Honor Student and presented an award for the February 1963 Advanced Student Class at the Air Force Chaplain School, Lackland AFB, Tex.

Chaplain (Lt Col) **Herman N. Benner** conducted the religious part of the ground-breaking ceremonies for a new $423,700 inter-faith chapel for the U.S. Army War College at Carlisle Barracks, Pa. Chaplain (Maj Gen) **Charles E. Brown, Jr.,** Army

(*Continued on page 50*)





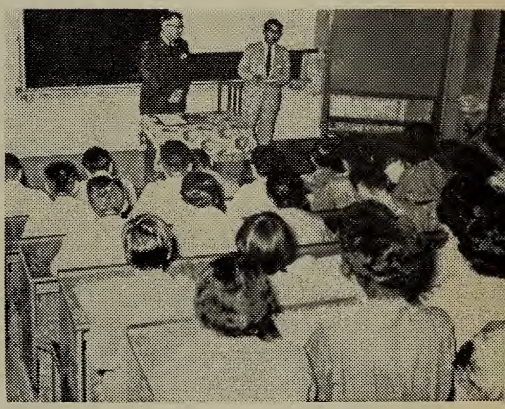
MISSION TO THE FAR EAST

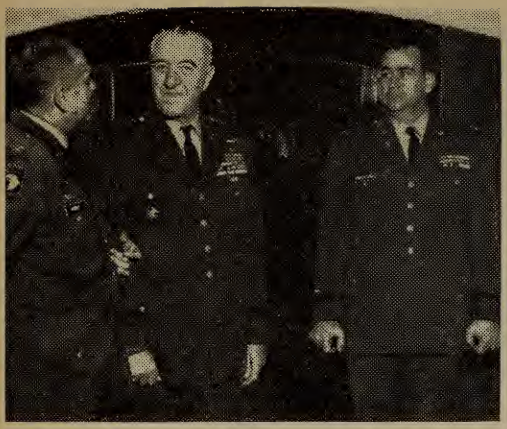
(*See page 8*)

When Chaplain, Col, **Leroy R. Priest,** USAF, Ret., toured the Far East as a member of the United States Air Force Mission Team (see pages 8-11), he spoke to Okinawans through an interpreter. Picture at top left shows Senior Chaplain, Lt Col, **Eric L. Danielson,** Naha Base Chapel, Chaplain **Priest,** and The Reverend **Ed Bollinger,** American Baptist missionary, who acted as interpreter. Picture at top right shows the Okinawan Choir at Naha AFB, Okinawa.

Center picture shows Chaplain, Col, **Roy M. Terry,** Command Chaplain of the Fifth Air Force, being introduced by Major General **Hidetoshi Nakaguro,** superintendent of the Japan Ground Self Defense Force Medical School, to students and faculty of the Advance Officers Course and Nurse Officers Course.

Lower picture shows The Reverend **Keinosuke Koseki,** pastor of the Japanese United Church of Christ at Shiroishi, reading a dedicatory prayer at the "Monument to the Unforgotten."





Picture on upper left shows USCONARC Commander General Herbert B. Powell (center) conferring with USCONARC Chaplains (Col) William J. Reiss (left) and Chaplain (Maj) James V. Harvester (right). Upper right shows Chief of Chaplains (Maj Gen) Charles E. Brown, Jr., addressing the United States Continental Army Command Chaplains Conference. Purpose of the conference was to achieve more fully integration of the Army's religious programs within the continental armies of the United States.

Chief of Chaplains, attended the ceremonies. Maj Gen **William F. Train,** commander of Carlisle Barracks, said in his dedicatory remarks "this new chapel center will continue to perform the outstanding service of building those qualities of mind and spirit into character which have helped to make America great." The Reverend **Warriston McCracken,** president of the Carlisle Ministerium, was the assisting Protestant representative; The Reverend **Anthony J. McGinley** was the Catholic representative; Capt **Ralph J. Graff** of Dunham Army Hospital, the Jewish representative.

Dr. **Edward L. R. Elson,** minister of the National Presbyterian Church, Washington, D.C., was the retreat leader for the two Protestants' retreats held at the Alpine Inn, Berchtesgaden, Ger., on February 5-7 and 12-14.

Chaplain (Lt Col) **Donald W. Helm** has been transferred to the Office of the Chief of Army Chaplains, Washington, D.C. He has been assigned to the Personnel and Ecclesiastical Relations Directorate from the post of Deputy First U.S. Army Chaplain.

The 1962 Third U.S. Army Chaplain Training Conference will be held at Fort McPherson, Ga., on October 8-10, 1963.

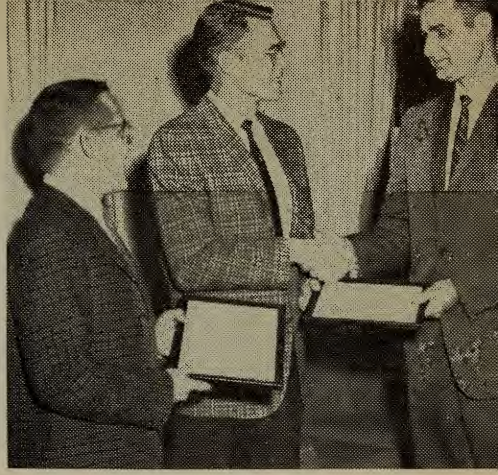
The Fifth U.S. Army Chaplain Seminar was held at Fifth Army Headquarters, Chicago, Ill., from Tuesday, March 19, to Thursday,

March 21. Chief of Army Chaplains (Maj Gen) **Charles E. Brown, Jr.,** addressed the group with a timely and inspiring message.

Chaplain, Maj Gen, **Robert P. Taylor,** Chief of Air Force Chaplains, was the chapel speaker at the Chaplains One-Day Conference held at the New Orleans Baptist Theological Seminary, February 7. Conference was sponsored by the Chaplains Commission, Southern Baptist Convention.

The Right Reverend **Chandler W. Sterling,** D.D., Bishop of Montana, was the leader at the Ninth Berchtesgaden Conference sponsored by The Protestant Episcopal Church at the Hotel General Walker. Another member of the faculty was The Very Reverend **John B. Coburn,** D.D., Dean of the Episcopal Theological School, Cambridge, Mass.

Col Paul J. Maline, Commander, Hartford-Bridgeport Defense, pins Army Commendation Medal on Chaplain (Capt) James C. Robinson recently assigned to 2nd Missile Bn., 55th Artillery, during ceremonies held in his honor.



Capt Philip C. Thomas, Jr., is shown accepting Appreciation Certificate from Chaplain (Capt) Edward M. Mueller while last year's honoree, Capt Henry R. Gasull, Jr., looks on during testimonial dinner at Fort Lesley J. McNair Officers' Club, Washington, D.C.

The Armed Forces Division of The Protestant Episcopal Church has moved to its new quarters on the ninth floor of the new Episcopal Church Center, 815 Second Avenue, New York 17, N.Y.

The Disciples of Christ have scheduled their Eastern Area Retreat at the Silver Springs Conference Grounds, Ocala, Fla.—October 8-11, 1963. The West Coast Retreat will be at the Mission Springs Conference Grounds, Santa Cruz, Calif.—November, 19-22, 1963.

Dr. **Robert J. Plumb,** executive secretary of the Armed Forces Division of the Protestant Episcopal Church, spent Easter in Iceland and the following six weeks in Europe visiting chaplains.

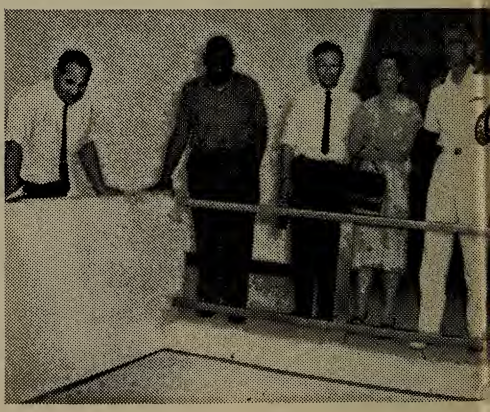
Maj Gen E. B. Cassady, MOANA Commander, with Mr. R. G. LeTourneau and Chaplain, Capt, Mark W. Fairless, Wing Chaplain, during a religious conference held at Brookley AFB, Ala.

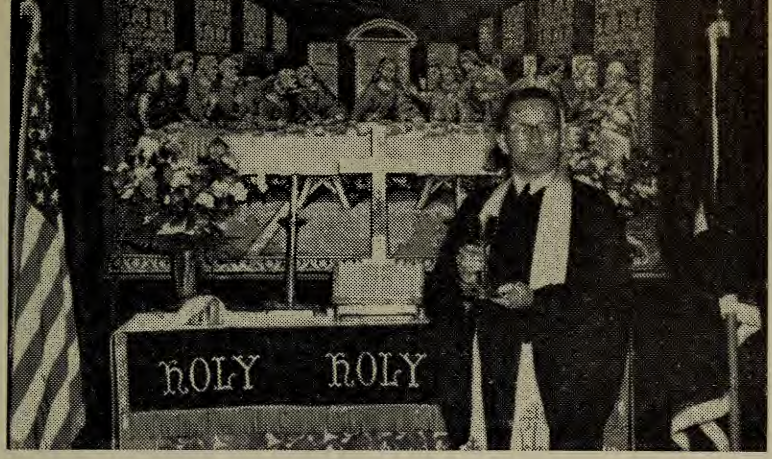
Four more workshops in the series of fourteen for the Army chaplains planned by the Academy of Religion and Health have been held: Brooke General Hospital, Fort Sam Houston, Tex.; Beaumont General Hospital, El Paso, Tex.; Fort Benning, Ga.; Fort Bragg, N.C. Purpose of the workshops is to improve chaplains' counseling techniques and relations with hospital staffs. Chaplains attending have considered them to be of great value.

Chaplain, Capt, **Mark W. Fairless** is being transferred from Brookley AFB, Ala., to the 604th A.C.&W. Squadron, APO 207, New York, N.Y. His replacement will be Chaplain, Capt, **Henry L. Spencer.**

Col Carl S. Casto is here presented an Appreciation Certificate by Chaplain (Capt) David F. Tate for his help in securing a building and money necessary to convert it into a chapel at Fort Detrick, Md. Chaplain Tate is the first chaplain that has been assigned to this post since 1945.

Dr. Ben M. Herbster, first president of the United Church of Christ, with his wife (center) visited the USS *Arizona* Memorial, Pearl Harbor, accompanied by Rev. Joseph J. Bevilacquia, Supt. of the Hawaiian Evangelical Assn., Rev. J. Archie Hargraves, United Church Board for Homeland Ministries, and Capt Robert W. Coe, Jr., Fleet Chaplain, U.S. Pacific Fleet.





LCDR Robert H. Vitz, CHC, USN, saying Words of Consecration before the altar aboard the USS *Salisbury Sound* (AV-13). Tapestry was obtained from a merchant in Hong Kong and plastic flowers on altar give a suggestion of God's beautiful creative acts.

Two chaplain retreats were sponsored by the Church of the Nazarene in April. One was held at the Retreat Center at Yaka Beach, Okinawa; the other, at the Eighth Army Rest & Recreation Center, Seoul, Korea. Dr. **Samuel Young** and Dr. **George Coulter** were the special guest speakers.

The fourteenth annual Armed Forces Day was observed on May 18, 1963, with all services participating in the observance. The slogan was "Power for Peace." Part of the prayer released by the Armed Forces Chaplains Board affirmed: "In our own strength we can neither prevent a war nor win the peace. But in Thy strength we can experience 'Forces in Depth'; we can stand as a bulwark of peace and security; we can be the embodiment of Duty, Honor, Country. . . . Grant us the willingness to be one team; to accept one mission; and to accomplish one objective. With this dedication, we shall fulfill our role as an 'Essential Force for Freedom' in both peace and war."

The Huntington-Sheraton Hotel in Pasadena, Calif., was the site of the 1963 Military Chaplains' Convention, May 14-16, 1963. A most stimulating program was held with General **Ben Funk,** Commanding General, HQ Space Systems Division, USAF, and Brig Gen **Robert Campbell,** Commanding General, 146th Air Transport Wing, California National Guard, being two of the featured speakers. Chaplain (Maj Gen) **Patrick J. Ryan,** USA (Ret) presided over the sessions.

CALLING ALL CHAPLAINS: EVERYWHERE. Send us news of your activities.

NEWS BRIEFS, UNITED STATES

Dr. **William F. Albright,** famed Orientalist and Biblical archaeologist, has signed a long-term contract with McGraw-Hill Book Company which will enable him to devote his time to writing new books, editing selected lectures and papers from his unpublished material, and collecting his most significant published studies in revised form for hardbound publication. At present four titles are on the drawing board. The first will appear in September, 1963, and will be a 125,000 word book containing eighteen important essays under the title *History, Archaeology and Christian Humanism.*

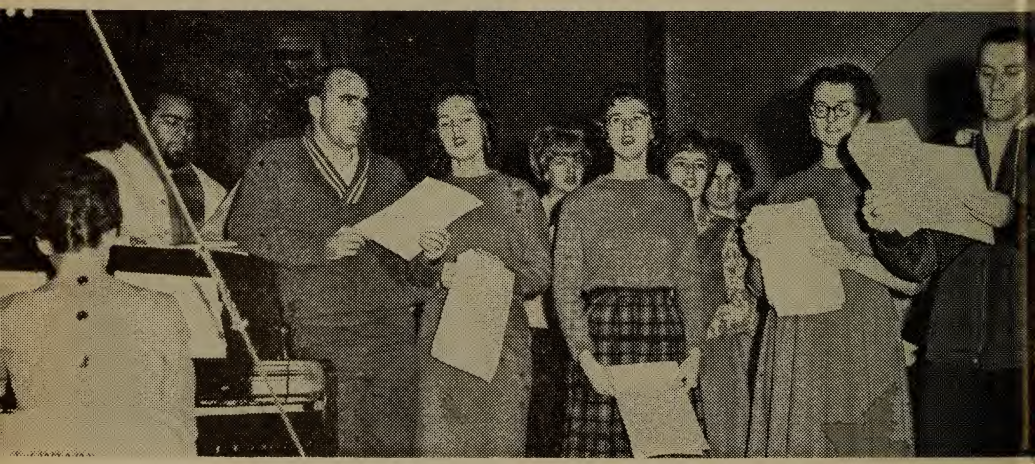
Dr. **William Yandall Elliott,** Williams Professor of History and Political Science at Harvard, has been named University Professor at The American University, as of Sep-

(*Continued on page 55*)

Chaplain (Lt Col) Matthew D. Blair, (center) was presented a water color of the Post Chapel at Fort McPherson, Ga., by artist SP5 Michael J. Spahr as Mrs. Blair looks on during a farewell reception by the Troop Command. Chaplain Blair reported in January as Assistant First U.S. Army Chaplain, First U.S. Army, Governors Island, N.Y.

CHAPLAINS, let us hear from you. Send us news from the field.

Chaplain Roland D. Driscoll, United Christian College Fellowship University Pastor, sponsored a group of Christmas carolers aboard the USS *Valley Forge* (LDH-8). Here are carolers and crew members singing before the movie.



A 125-voice choir from the military and civilian communities on the Monterey peninsula gave their second annual presentation of Handel's *Messiah* last December at the Fort Ord Post Chapel, Calif. SP4 Calvin D. Moely is Protestant choir director and chapel organist, and Chaplain (Col) Herman J. Kregel is the Post Chaplain at Fort Ord.

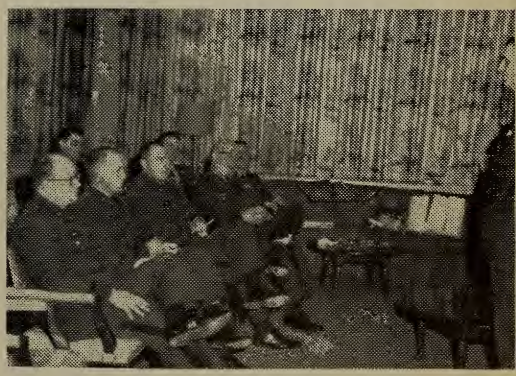
tember, 1963. He will be associated with the School of International Service and the School of Government and Public Administration. He is also editing a book on American Cooperation in Training and Education in Underdeveloped Countries, which resulted from a Ford Foundation Seminar.

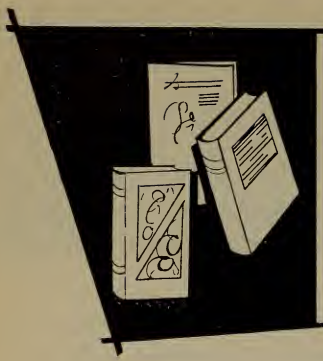
"Do Ministers Really Understand People?" by **Lester and Irene David** is an article in March *Good Housekeeping*. Results of a study reported to Congress reveal that "four in ten persons with deep personal and emotional problems turn to clergymen while fewer than two in ten look to psychiatrists and psychologists." Yet only seven per cent of the country's 250,000 clergymen who have congregations have had sound and adequate technical psychological training to deal with the serious questions that confront them, according to the findings of an 8-year study by the Academy of Religion and Mental Health.

The Dialogue is a newsletter published by Natl. Conf. of Christians & Jews, 43 W. 57th St., New York 19, N.Y. Write for sample copy.

PHOTO CREDITS: Pages 12-17, 24-25, 32-34, U.S. Navy; pages 22-23, 35, U.S. Army; pages 26-27, 35, U.S. Air Force; pages 41, 42, 45, Veterans Administration; pages 50-55, U.S. Army, U.S. Navy, U.S. Air Force.

Dr. Carl F. H. Henry, editor of *Christianity Today*, speaks to a group of chaplains at Fort Dix, N.J., on the subject, "The Alternatives: Christ or Chaos."





BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

Barriers to Christian Belief by LEONARD GRIFFITH. Harper & Row. 1963. 192 pp. $3.50.

This is great preaching and it makes for good reading. The successor to Leslie Weatherhead in London is a clear and helpful interpreter of the Word and will of God for our day.

Sermons to Intellectuals by FRANKLIN H. LITTELL. The Macmillan Co. 1963. 160 pp. $3.95.

The title of this volume may make the reader a bit self-conscious. Most of the sermons are of wider appeal than to intellectuals alone, meaty, pertinent and stimulating.

Daniel to Paul by A. CORNFELD. The Macmillan Co. 1963. 367 pp. $13.95.

Beautifully illustrated, printed in Tel Aviv. The Jewish perspective on the period from Daniel to Paul. A companion volume issued earlier is *Adam to Daniel.* Both are works of art and scholarship.

Harper's Bible Commentary by WILLIAM NEIL. Harper & Row. 1963. 544 pp. $4.95.

"The best available one-volume commentary for ministers and laymen alike—comprehensive, concise, and eminently readable. An excellent acquisition for the small library."

The Gospel of Philip by McL. R. WILSON. Harper & Row. 1963. 194 pp. $3.75.

Text and commentary on the little-known Gospel of Philip.

Babylonian and Assyrian Religion by S. H. HOOKE. The University of Oklahoma Press. 1963. 125 pp. $3.75.

An authority in Biblical archaeology writes a scholarly survey of two religions which influenced the development of Hebrew faith.

Evangelical Theology: An Introduction by KARL BARTH. Holt, Rinehart and Winston. 1963. 206 pp. $4.00.

From the time (August 1918) that Karl Barth issued the first edition of his *The Epistle to the Romans* (a book which "fell like a bomb on the playground of the theologians," according to Karl Adams), this distinguished theologian has exercised a profound influence upon Christian thought. In this first book of the new

Religious Department of Holt, Rinehart and Winston, we are treated with a compendium of Barthian thought—which he calls not *neo-orthodox*, but *evangelical*. To the five lectures he gave in the U.S.A. during the spring of 1962, he adds twelve additional chapters. In these chapters he illuminates his view of the theological enterprise in our day; the environment of theology; theological existence; theology in danger; and theology at work in prayer, study, service and love. Without doubt, this will be for a long time a most useful book for American theologians.

Jesus as They Saw Him by WILLIAM BARCLAY. Harper and Row. 1963. 429 pp. $5.00.

What an amazingly prolific writer is William Barclay! And all good stuff, nothing slipshod. His **Daily Study Bible Series** is one of the very best New Testament commentaries. Now he presents us with what amounts to a word-study of the titles used by Jesus' contemporaries when they spoke to him and of him. They saw him as Jesus, Man, God, Son of David, Son of God, Son of Man. Messiah, Savior, Prophet, King, the Door, the Mediator, and on and on—Barclay takes us through forty-two of these. And as we see Jesus in light of all that others said about him we, like his early disciples, are led to marvel, to be amazed, to be astonished—and to fall down before him in worship. We see with Barclay as he discusses the title "Son of God," that "the Son has the unique and only place in God's scheme of salvation. The Son is the object of saving faith" (p. 61).

Excellent and inexpensive paperbacks continue to pour from the publishing houses. Here is a series by Macmillan just released:

The Christian Year by H. W. DOBSON. 312 pp. $1.45. Collects, Gospels, and Epistles for each Sunday and Holy Day of the year, drawn from the Anglican Book of Common Prayer. Epistles and Gospels are from the J. B. Phillips' modern translation.

The Cost of Discipleship by DIETRICH BONHOEFFER. 352 pp. $1.45. A powerful attack on "easy Christianity" presented by the young German theologian who was murdered by the Nazis in 1945.

The Struggle of the Soul by LEWIS J. SHERRILL. 223 pp. $1.45. An examination of the life of faith from childhood to old age.

Religious Language: An Empirical Placing of Theological Phrases by IAN T. RAMSEY. 221 pp. $1.45. An important tool in the effort to render theological discussion more precise by subjecting it to logical and empirical discipline.

The School of Prayer by OLIVE WYON. 192 pp. 95 cents. An immensely practical handbook of prayer, firmly based on the accumulated wisdom and devotion of the main Christian tradition.

The Great Divorce by C. S. LEWIS. 128 pp. 95 cents. A fanciful journey to heaven conducted with the wit and wisdom for which the author of **The Screwtape Letters** is famous.

Memoirs of Childhood and Youth by ALBERT SCHWEITZER. 124 pp. 95 cents. The autobiography of the early years of a great man, charmingly written and full of warm and characteristic humor. All Schweitzer fans will enjoy this little book.

Guilt by DAVID BELGUM. Prentice-Hall, Inc. 1963. 148 pp. $5.25.

Everywhere today we are urged to turn to modern psychotherapy to find solutions to guilt. Dr. Belgum, an ordained minister of the Lutheran Church and professor of Pastoral Theology at Northwestern Theological Seminary, argues convincingly for a greater role to be taken by the pastor. Through the ages the church has dealt with the problem of sin and guilt and its message is relevant to man today. The skilled pastoral counselor can guide the distressed person so he will find alleviation from fear, from tension, and from psychosomatic disturbances. But there needs to be bold experimentation and a revitalized ministry on the part of ministers as they seek together to help sinners. Here is a fresh, new approach in pastoral counseling and in the church's ministry to diseased minds.

Master Sermons Through the Ages, edited by WM. ALAN SADLER, JR. Harper & Row. 1963. 228 pp. $3.95.

Preaching on Old Testament Themes, edited by C. E. LEMMON. Bethany Press. 1963. 128 pp. $2.50.

Sermons for Special Days and Occasions by G. HALL TODD. Baker Book House. 1963. 157 pp. $2.50.

We ministers should read other preachers' sermons even if we should not preach them. **Master Sermons Through the Ages** is a fine collection of thirty sermons of representative preachers from the Fourth to the Twentieth Century. Though they represent diverse traditions, there is an underlying similarity in that all with strong conviction share their faith. There is not a dull sermon among the thirty. Preaching is "communication of truth which is shared," and these men speak as ministers who stayed close to God and close to the people. There is both a timelessness and relevance in their messages. Some of the thirty preachers are: John Wesley, Joseph Parker, Chas. H. Spurgeon, John Calvin, Martin Luther, and John Donne.

Preaching on Old Testament Themes is quite different. Here we have thirteen sermons from active ministers of present-day Christian Churches (Disciples of Christ). The themes are limited to the Old Testament. However, they will show that the fires of interesting and provocative preaching have not died out.

Sermons for Special Days and Occasions presents a still different format. Here we have fifteen sermons of one man—Dr. G. Hall Todd, pastor of the Arch Street Presbyterian Church in Philadelphia. Dr. Todd is a good preacher and gives us in this book some fresh sermons from vital texts.

The Pastoral Epistles by C. K. BARRETT. Oxford University Press. 1963. 151 pp. $2.50.

This is another volume in the **Clarendon Bible Series** on the New Testament. The old format of in-

terpreting the Revised Standard Version gives way to an interpretation of the New English Bible. This is a concise commentary for persons with college background.

Education for Christian Living by Randolph Crump Miller. Prentice-Hall, Inc. 1963. 462 pp. $10.60.

A Quest for Vitality in Religion by Findley B. Edge. Broadman Press. 1963. 251 pp. $3.95.

Randolph Crump Miller is one of the outstanding leaders in Christian education today and represents the newer thinking that theology and Christian education must be joined together and that Christian education is the responsibility of the whole church. More and more ministers are convinced that a vital church ministry involves Christian education. John Wesley once said: "Wherever there are ten children in a Society, spend at least one hour with them twice a week. And do this, not in a dull, dry, formal manner, but in earnest, with your might." This is the Second Edition of **Education for Christian Living,** the first having appeared in 1956. The new edition represents the development of the author's own thinking, presents a wider scope, and gives a more accurate picture of both theory and practice in Christian education today.

The first part of the book provides a theological framework in which the significance of Christian education is seen in terms of its history, of modern secular thinking, and of theological developments. The needs of those who learn are examined according to age-group characteristics. In the second part, the relations of home, school, community, and church are discussed. The third part deals with methods. The fourth part is concerned with the practical problems of administration and organization.

This is an excellent textbook on Christian education for any denominational or interdenominational group.

Findley Edge's book, **A Quest for Vitality in Religion,** offers a different approach. His is not a textbook. He rather has one central message: Christianity is more and more becoming institutionalized and so we must seek to recapture the vitality of the New Testament faith. This calls for an authentic faith, a regenerate church membership, and recovery of discipline.

Dr. Miller is Professor of Christian Education at the Divinity School, Yale; and Dr. Edge is Professor of Religious Education at the Southern Baptist Theological Seminary.

Consider What God Is Doing by Archie A. Bolitho. Warner Press. 1963. 112 pp. $1.50.

The factual, dramatic stories of how eleven persons met illness, accident, death, alcoholism, or family tragedy, and conquered with the help of God. They will strengthen and encourage you.

Worship Services for Special Days by David E. Martin. Warner Press. 1963. 96 pp. $1.25.

Forty-four varied, fresh, and significant worship services that will add emphasis to special days in the church year. David E. Martin is an outstanding church layman. Sermon or meditation materials are not given.

The Lord's Prayer by CHARLES L. ALLEN. Revell. 1963. 64 pp. $2.00.

This is a companion volume to the author's **The Twenty-third Psalm.** It is beautifully written and illustrated with modern drawings. An excellent gift-book.

Journeys After St. Paul by WM. R. CANNON. Macmillan. 1963. 276 pp. $4.95.

During the summers of the years between 1951 and 1960, the author visited every site which the New Testament tells us Paul had been during his lifetime in the first century. This book is not an atlas or a geography; rather "It is a living report from the wide, open world where the Apostle lived and worked." Dr. Cannon combines well the ancient and the modern; and the reader will enjoy not only a travelogue, but he will come to see that the places Paul went were real places, significant centers for the development of New Testament Christianity.

Interpreting Religion by DONALD WALHOUT. Prentice-Hall, Inc. 1963. 481 pp. $9.00.

This is an unusual book—not theology or the philosophy of religion but what the author calls "interpreting religion" which borrows some elements from both theology and philosophy. Dr. Walhout, professor of Philosophy at Rockford College, defines his purpose: "To usher the reader into the discussion of some of the lively issues which are at the forefront of contemporary religious thought." With each set of questions, he gives three presentations: One, his own; and then two from other contemporary authors. His object is not merely an understanding of the "lively issues" but that the student will clarify his own religious convictions. Some of the "lively issues" considered are: What is religion? Is Christianity unique? Science and Religion: Is there a truce or settlement? How do we know the reality of God? What is man? What of the contemporary views of Christ? Is the plurality of religions a blemish or a blessing? And so on.

The Handbook of Public Prayer, edited by ROGER GEFFEN. Macmillan. 1963. 204 pp. $5.50.

"The moment in which we lift up our hearts in prayer to God, in the face of our congregation, should be the supreme moment of inspiration both for them and for us." Thus, this book opens. But how do we achieve this result? Run around in circles and select a prayer from a book? Write our own? Roger Geffen says that he has learned that the minister should avoid both the limitations of his own personality and the peculiarities of the contemporary age by using prayers drawn from every section of the Christian tradition, not from just one, not just from what one might be tempted to call his own.

This is why the author has made this collection. "I have brought together in this collection representative prayers from diverse Christian traditions, from all the ages of the Christian Church, which answer to every need and longing of the Christian's heart."

It is a fine collection containing invocations, self-dedications, thanksgivings, seasonal collects, penitential prayers, intercessions, prayers before and after the sermon, at the offertory,

prayers before and after the service, and miscellaneous prayers built around the church year.

Space Age Christianity, edited by Stephen F. Bayne, Jr. Morehouse-Barlow. 1963. 191 pp. $4.75.

This book is a record of the lectures and discussions on "Space Age Christianity" which took place in August 1962 at the Seattle World's Fair. Distinguished leaders in the various sciences interpreted their fields of endeavor particularly with reference to religion. Considered were: the physical sciences; the biological sciences; and the social sciences with a closing sermon on "Worship, Unity, Stewardship" by the moderator who is editor of this book.

Dr. William G. Pollard, director of the Oak Ridge Institute of Nuclear Studies, who is an outstanding scientist as well as an Episcopalian minister, set the pace for the conference in his opening address, "Christianity in the Space Age." He commented on the great achievements of science as well as its limitations and argued with great conviction on the need for a supernatural overview. He predicted that Century 21 will rediscover the richness and depth of supernatural reality.

Another emphasis was the need for a religion that was "relevant," one that would meet the needs of the age. Yet it was also pointed out that there is a givenness in the truth of Christianity that is final, as Bishop Bayne said, "a kind of glorious irrelevance about the Gospel—an obliqueness, even an hostility to the world."

Dr. Albert Mollegen, professor of Christian Ethics and New Testament Language and Literature, spoke dynamically of "The Christian Ethos of Empirical Science." At one point in the discussions, Dr. Mollegen pointed out that "it never crossed my mind to be disturbed in any ultimate sense about the possibility of finding rational life on other planets. . . . Nor would it ever occur to me to be deeply disturbed if man were to be able . . . to produce living material, or even if he were finally to produce a man. It would only mean to me that he went to school to God's nature, and following God's footsteps learned to do it. . . . If we should create test-tube men, I should probably only want to say I prefer the original way."

What Jesus Did by Theodore Parker Ferris. Oxford. 1963. 131 pp. $3.25.

Not what Jesus said but what Jesus did is the theme of this book. "He performed miracles; he forgave sins; he associated with undesirable people; he broke the law; he prayed; he went to Jerusalem; he died; he rose from the dead; he ascended into heaven; he continues his ministry. . . ." Dr. Ferris interprets Jesus' actions with practical understanding and spiritual insight.

Difficult Sayings of Jesus by Gordon Powell. Revell. 1963. 120 pp. $3.00.

"If thy right hand offend thee, cut it off" . . . "If a man hate not his father and mother, he cannot be my disciple" . . . "Unto every one that hath shall be given; and from him that hath not, even that he hath shall be taken away from him" . . . "So the last shall be first, and the first last"

. . . "The blasphemy against the Holy Ghost shall not be forgiven unto men" . . . What did Jesus mean by these sayings?

Dr. Powell is pastor of the St. Stephen's Presbyterian Church, Sydney, Australia. He asked members of his congregation to send in texts for discussion; he would attempt to explain Jesus' difficult sayings in sermons preached twice a week—Sundays and Wednesdays. Well over a thousand people packed the church, especially on Wednesday. This book contains eleven of the sermons delivered.

Dr. Powell's explanations reveal thorough study; and the explanations should satisfy most people. For example, the statement "from him that hath not, even that he hath shall be taken away" means "you either use it or you lose it." And so on. This should be a useful book to anyone bothered by these particular difficult saying of our Lord.

Minister, Man-in-the-Middle by JOHN B. COBURN. Macmillan. 1963. 205 pp. $3.95.

Are some of your military personnel interested in becoming ministers after they leave the service? Here at the General Commission on Chaplains and Armed Forces Personnel we get quite a number of letters of young men in the military who are. The author served as a Navy chaplain from 1944 to 1946. This excellent book should prove helpful to them. It is a Macmillan Career Book, the most difficult in the series says editor Chas. W. Cole. Dr. Coburn is to be complimented on showing fairly both sides of the ministry—the difficult areas as well as the tremendous rewards. There has been a lot of discussion recently among ministers about an article which appeared in a national magazine on "Why I Quit the Ministry." Young people should consider thoroughly what is involved in becoming a minister before they enter this career. This book will certainly help them at that point. Of course, they will ultimately have to decide whether or not they fit.

The Empirical Theology of Henry Nelson Wieman. Edited by ROBERT W. BRETALL. Macmillan. 1963. 423 pp. $8.50.

This is Volume 4 in the series: **The Library of Living Theology.** Former volumes considered Tillich, Niebuhr and Brunner. In this book after an intellectual autobiography by Wieman, eighteen contemporary scholars examine this American theologian's nondogmatic, unorthodox, "theological naturalism" or "theological empiricism."

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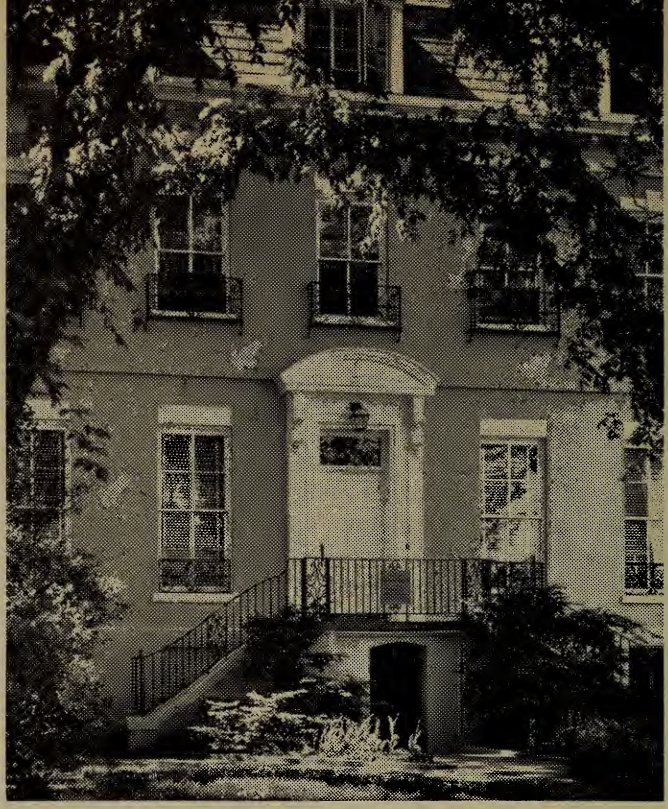

The Chaplains Memorial Building, 122 Maryland Avenue, N.E., Washington 2, D.C. Headquarters of The General Commission on Chaplains and Armed Forces Personnel.

CHAPLAINS MEMORIAL BUILDING

This beautiful building is the headquarters of The General Commission on Chaplains and Armed Forces Personnel and here the editorial work on THE CHAPLAIN and THE LINK is done, though the magazines themselves are printed in Nashville, Tennessee, by the Parthenon Press.

The building has a long and distinguished history dating back to 1812. In its early years it bore the name of "Parkington," and was owned by such eminent persons as John Clement Fitzpatrick, Honorable Rufus Lathrop Baker Clarke, and Senator and Mrs. Hiram Johnson of California. After Senator Johnson's death, the building was sold by Mrs. Johnson to the Commission in 1947. It was purchased as a memorial to chaplains who died in the two World Wars. The Executive Secretary extends a cordial invitation to you to come by to see us when you are in Washington.

Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: The Rev. Albin Ray Appelquist, Executive Secretary
Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

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